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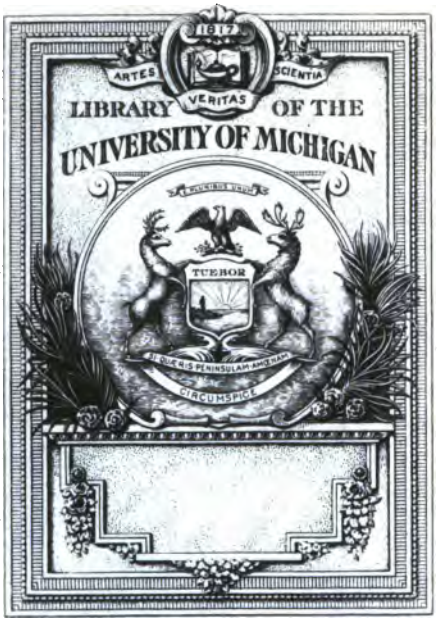

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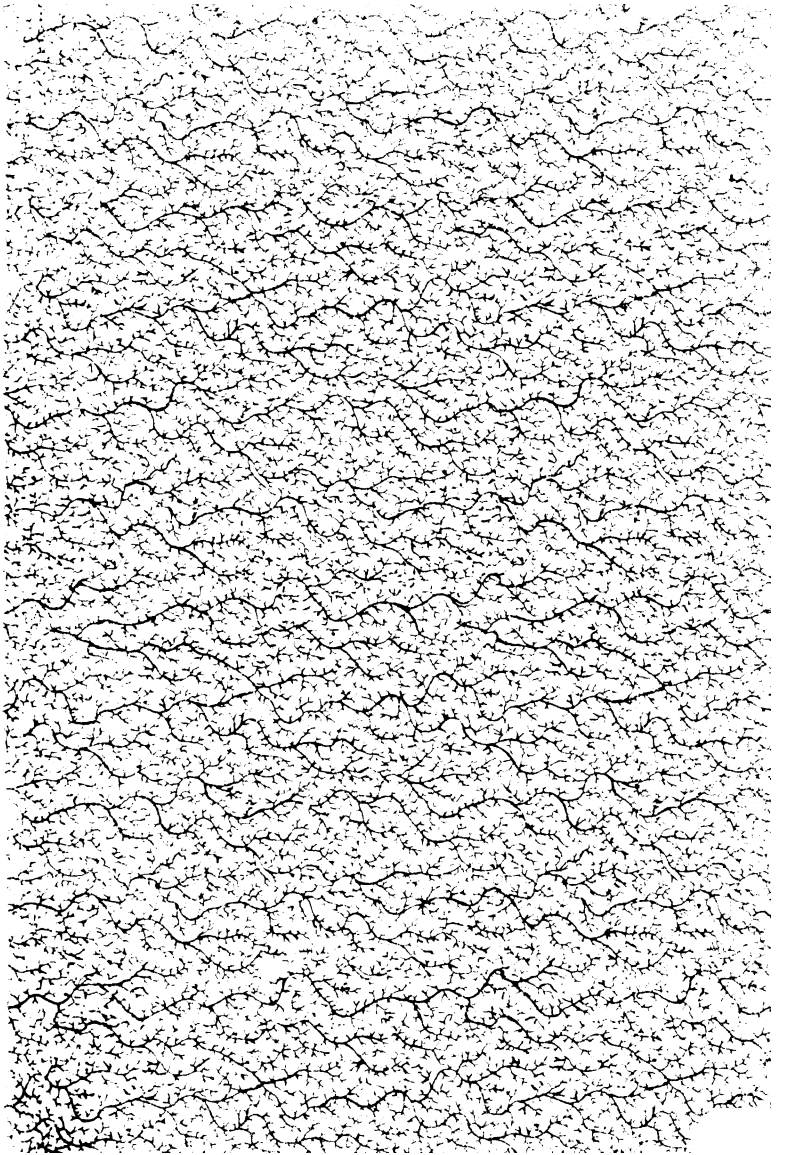

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Freemasons. Michigan. Grand Lodge.

MICHIGAN
MASONIC MONITOR

ADOPTED BY

THE GRAND LODGE
FREE AND ACCEPTED MASONS

OF MICHIGAN

1897

PUBLISHED BY THE GRAND LODGE

UNDER THE DIRECTION OF

LOU B. WINSOR

GRAND SECRETARY

1904

Edition of December, 1904

PREFACE.

After the subject of a revision of the Webb-Fenton Monitor had been informally discussed among the brethren for several years, the Grand Lodge, in 1895, placed the matter in the hands of an able committee, who gave much thought and study thereto.

Upon the recommendation of this committee, as the result of their labor and research, it was determined to make some additions to the paragraph upon the lamb skin or white leathern apron, and to make few other changes except verbal ones to correct ungrammatical words or phrases, leaving the general text of the work as we have had it for the last half a century.

The Grand Lodge having formally adopted this work in January, 1897, as recommended by its committee, it now becomes, in truth, **"The Michigan Masonic Monitor,"** and by that name it will hereafter be designated.

In arranging it for printing, all those parts heretofore published with the old editions of the Webb-Fenton Monitor that were simply explanatory or historical in character, and those which more properly belong to the "Blue Book," have been eliminated, and we now have in a compact and systematized form, unincumbered with anything of a different nature, the monitorial work as authorized to be used in the Michigan Lodges.

A careful study of this work is commended to the Masters and brethren of this jurisdiction.

Fraternally,

LOU B. WINSOR,
Grand Secretary.

Reed City, Mich., Dec. 15, A. D., 1904.

THE
MICHIGAN MASONIC MONITOR.

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F. & A. M., Michigan.

CHAPTER I.

A PRAYER,

Used at Opening a Lodge.

May the blessing of Heaven rest upon this meeting, so happily begun. May it be conducted in order and closed in harmony. *Amen.*

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A PRAYER,

Used at Closing the Lodge.

May the blessing of Heaven rest upon us, and all regular Masons. May brotherly love prevail, and every moral and social virtue cement us. *Amen.*

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DECLARATION

To be assented to by a Candidate, previous to Initiation.

Do you seriously declare, upon your honor, before these gentlemen, that unbiased by the solicitation of friends, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Masonry? I do.

Do you seriously declare, upon your honor, before these gentlemen, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a desire of knowledge, and a sincere wish to be serviceable to your fellowmen? I do.

Do you seriously declare, upon your honor, before these gentlemen, that you will cheerfully conform to all the ancient established usages and customs of the Fraternity? I do.

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A PRAYER,

Used at the Initiation of a Candidate.

VOUCHSAFE thine aid, Almighty Father of the Universe, to this our present convention; grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Indue him with a competency of Thy Divine wisdom, that by the pure principles of our fraternity

he may be better enabled to display the beauties of brotherly love, relief, and truth; to the honor of Thy holy name! *Amen.*

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SCRIPTURE.

BEHOLD, how good and how pleasant it is for brethren to dwell together in unity.

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments:

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.—*Psalm CXXXIV.*

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THE LAMB SKIN,

Or white leathern apron, is an emblem of innocence, and the badge of a Mason: more ancient than the Golden Fleece or Roman Eagle; more honorable than the Star and Garter, or any other Order that can be conferred upon you at this time, or at any future period, by king, prince, potentate or any other person, except he be a Mason; it is hoped you will wear it with equal pleasure to yourself and honor to the Fraternity.

It may be, my Brother, that, in the years to come, upon your brow will rest the laurel leaves of victory; from your breast hang jewels

fit to grace the costliest diadem. Nay, more; with light added to the coming light, your ambitious feet may tread round after round of the ladder that leads to fame within our mystic circle, and even the purple of our fraternity may rest upon your honored shoulders. But never again from mortal hands, never again until your enfranchised spirit shall have passed upward and inward through the pearly gates, shall any honor so distinguished, so emblematic of purity, and all perfection, be bestowed upon you as this which I confer to-night.

It is yours, my Brother, yours to wear through an honorable life, and at your death — for we are all born to die —if you are then a Master Mason in good standing, it may be laid upon the coffin which encloses your lifeless remains, and with them laid beneath the silent clods of the valley. May its pure and spotless surface be to you a constant reminder of unblemished purity of life and rectitude of conduct; à never ending argument for higher thoughts, for nobler deeds, for purer actions. And when at last your weary feet shall have reached the end of their toilsome journey, and from your nerveless grasp shall forever drop the working tools of life, may the record of your life and conduct be as pure and spotless as this fair emblem which I now place within your hand.

And when your soul shall stand naked and alone before the Great White Throne, may it be your lot, my Brother, to hear from Him who sitteth there as Judge Supreme, the welcome words,

"Well done, good and faithful servant, enter thou into the joy of thy Lord."

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THE TWENTY-FOUR INCH GAUGE

Is an instrument made use of by operative Masons, to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts is emblematic of the twenty-four hours of the day, which we are taught to divide into *three* equal parts, whereby we find a portion for the service of God and a distressed worthy brother; a portion for our usual avocations; and a portion for refreshment and sleep.

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THE COMMON GAVEL

Is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting us, as living stones, for that spiritual building — that house not made with hands, eternal in the heavens.

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THE BADGE OF A MASON.

The *lamb* has, in all ages, been deemed an emblem of *innocence;* he, therefore, who wears the lamb-skin as a badge of Masonry, is therefore continually reminded of that purity of life and conduct which is essentially necessary to his gaining admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

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THE COVERING

Of a Lodge is a clouded canopy or starry-decked heaven, where all good Masons hope at last to arrive, by the aid of that theological ladder, which Jacob, in his vision, saw ascending from earth to heaven; the three principal rounds of which are denominated *faith, hope,* and *charity;* and which admonish us to have faith in God, hope in immortality and charity for all mankind. The greatest of these is Charity, for Faith may be lost in sight, Hope ends in fruition, but Charity extends beyond the grave through the boundless realms of eternity.

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THE FURNITURE OF A LODGE

Is the *Holy Bible,* the *Square,* and the *Compasses.* The *Bible* is dedicated to *God;* the *Square* to the *Master;* and the *Compasses* to the *Craft.*

THE BIBLE is dedicated to God, because it is the inestimable gift of God to man;

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The Square to the Master, because, being the proper Masonic emblem of his office, it is constantly to remind him of the duty he owes to the Lodge over which he has been chosen to preside; and the Compasses to the Craft, because, by a due attention to its use, they are taught to regulate their desires and keep their passions within due bounds.

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THE ORNAMENTS

of a Lodge are the *Mosaic Pavement,* the *Indented Tessel,* and the *Blazing Star.* The *Mosaic Pavement* is a representation of the ground floor of King Solomon's Temple with a Blazing Star in the center; the *Indented Tessel,* that beautiful tesselated border or skirting which surrounded it. The *Mosaic Pavement* is emblematic of human life, checkered with good and evil; the *beautiful border* which surrounds it, of those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance on Divine Providence, which is hieroglyphically represented by the *Blazing Star* in the center.

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THE MOVABLE JEWELS

Are the Rough Ashlar, the Perfect Ashlar, and the Trestle Board.

The *Rough Ashlar* is a stone as taken from the quarry in its rude and natural state. The *Perfect Ashlar* is a stone made ready by the workman, to be adjusted by the tools of the fellow-craft. The *Trestle Board* is for the master workman to draw his designs upon.

By the *Rough Ashlar* we are reminded of our rude and imperfect state by nature; by the *Perfect Ashlar,* that state of perfection at which we hope to arrive by a virtuous education, our own endeavors, and the blessing of God; and by the *Trestle Board* we are reminded that, as the operative workman erects his temporal building agreeably to the rules and designs laid down by the master on his trestle board, so should we, both operative and speculative, endeavor to erect our spiritual building agreeably to the rules and designs laid down by the Supreme Architect of the Universe in the Book of Life, or the Holy Scriptures, which is our spiritual trestle board.

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TO WHOM DEDICATED.

In ancient times Lodges were dedicated to King Solomon,

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But in modern times they are dedicated to St. John the Baptist and St. John the Evangelist, who were eminent patrons of Masonry; and since their time there is represented in every regular and well-governed Lodge a certain *point within a circle;* the *point* representing an individual

Brother; the *circle* representing the boundary line of his duty to God and man, beyond which he is never to suffer his passions, prejudices or interests to betray him on any occasion. This *circle* is embordered by two perpendicular parallel lines, representing St. John the Baptist, and St. John the Evangelist, who were perfect parallels in Christianity as well as Masonry; and upon the vertex rests the book of HOLY SCRIPTURES, which points out the whole duty of man. In going round this circle, we necessarily touch upon these two lines, as well as upon the Holy Scriptures; and while a Mason keeps himself thus circumscribed, it is impossible that he should materially err.

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BROTHERLY LOVE.

By the exercise of brotherly love, we are taught to regard the whole human species as one family; the high and low, the rich and poor; who being created by one Almighty Parent, and inhabiting the same planet, are to aid, support, and protect one another. On this principle Masonry unites men of every country, sect, and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance.

RELIEF.

To relieve the distressed is a duty incumbent on all men; but particularly on Masons, who are linked together by an indissoluble chain of sincere

affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connections.

TRUTH.

Truth is a Divine attribute, and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavor to regulate our conduct; hence, while influenced by this principle, hypocrisy and deceit are unknown among us, sincerity and plain dealing distinguish us, and the heart and tongue join in promoting one another's welfare, and rejoicing in one another's prosperity.

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TEMPERANCE

Is that due restraint upon our affections and passions which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess, or the contracting of any licentious or vicious habit, indulgence in which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him

to the contempt and detestation of all good Masons.

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FORTITUDE

Is that noble and steady purpose of the mind whereby we are enabled to undergo any pain, peril or danger, when prudentially deemed expedient. This virtue is equally distant from rashness and cowardice, and, like temperance, should be deeply impressed upon the mind of every Mason, as a safeguard or security against any illegal attack that may be made, by force or otherwise, to extort from him any of those secrets with which he has been so solemnly intrusted. This was emblematically represented upon his first admission into the Lodge.

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PRUDENCE

Teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge and prudentially determine on all things relative to our present as well as to our future happiness. This virtue should be the peculiar characteristic of every Mason, not only for the government of his conduct while in the Lodge, but also when abroad in the world; it should be particularly attended to in all strange and mixed companies, and should constantly remind him never to let fall the least

sign, token, or word whereby the secrets of Masonry might be unlawfully obtained.

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JUSTICE

Is that standard of right, which enables us to render to every man his just due, without distinction. This virtue is not only consistent with Divine and human laws, but is the very cement and support of civil society; and, as justice in a great measure constitutes the really good man, so should it be the invariable practice of every Mason never to deviate from the minutest principles thereof.

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CHARGE.

BROTHER: As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable institution — ancient, as having existed from time immemorial; and honorable, as tending, in every particular, so to render all men who will be conformable to its precepts. No institution was ever established on a better principle or more solid foundation; nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures. The greatest and best of men in all ages have been encouragers and promoters of the art, and have never deemed it derogatory from their dignity to level themselves with the Fraternity, to

extend their privileges, and patronize their assemblies.

There are three great duties, which, as a Mason, you are charged to inculcate — to God, your neighbor, and yourself. To God, in never mentioning His name but with that reverential awe which is due from a creature to his Creator; to implore His aid in all your laudable undertakings, and to esteem Him as your chief good; to your neighbor, in acting upon the square, and doing unto him as you would wish that he should do unto you: and to yourself, in avoiding all irregularity and intemperance, which may impair your faculties, or debase the dignity of your profession. A zealous attachment to these duties will insure public and private esteem.

In the state, you are to be a quiet and peaceful subject, true to your government, and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority, and conform with cheerfulness to the government of the country in which you live.

In your outward demeanor be particularly careful to avoid occasion for censure or reproach. Let not interest, favor, or prejudice bias your integrity, or influence you to be guilty of a dishonorable action. Although your frequent appearance at our communications is earnestly solicited, yet it is not meant that Masonry should interfere with your necessary vocations, for these are on no account to be neglected; neither are you to suffer your zeal for the institution to lead you into argument with those who, through ignorance

may ridicule it. At your leisure hours, that you may improve in Masonic knowledge, you are to converse with well-informed brethren, who will always be as ready to give as you will be to receive instruction.

Finally: Keep inviolably secret the mysteries of the fraternity, as these are to distinguish you from the rest of the community, and mark your consequence among Masons. If, in the circle of your acquaintance, you find a person desirous of being initiated into Masonry, be particularly careful not to recommend him unless you are convinced that he will conform to our rules; that the honor, glory, and reputation of the institution may be firmly established, and the world at large convinced of its good effects.

CHAPTER II.

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SCRIPTURE.

Thus he showed me; and, behold, the Lord stood upon a wall made by a plumb-line, with a plumb-line in His hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more.—*Amos*, vii:7-8.

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PLUMB, SQUARE AND LEVEL.

The *plumb* is an instrument made use of by *operative* Masons, to try perpendiculars; the *square,* to square their work; and the *level,* to test horizontals; but we, as Free and Accepted Masons, are taught to make use of them for more noble and glorious purposes; the *plumb* admonishes us to walk uprightly in our several stations before God and man, squaring our actions by the *square* of virtue, and remembering that we are traveling upon the *level* of time to that "undiscovered country from whose bourne no traveler returns."

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OPERATIVE MASONRY.

By operative Masonry we allude to a proper application of the useful rules of architecture, whereby a structure will derive figure, strength, and beauty, and whence will result a due proportion and a just correspondence in all its parts. It furnishes us with dwellings, and convenient shelters from the vicissitudes and inclemencies of the seasons; and, while it displays the effects of human wisdom, as well in the choice as in the arrangement of the sundry materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted in man for the best, most salutary, and beneficent purposes.

SPECULATIVE MASONRY.

By speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with reverence and admiration the glorious works of the creation, and inspires him with the most exalted ideas of the perfections of his Divine Creator.

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In six days God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient brethren consecrated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of the creation, and to adore their great Creator.

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ORDER IN ARCHITECTURE.

By order in architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters; or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole.

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ITS ANTIQUITY.

From the first formation of society, order in architecture may be traced. When the rigor of seasons obliged men to contrive shelter from the inclemency of the weather, we learn that they first planted trees on end, and then laid others across to support a covering. The bands which connected those trees at the top and bottom are said to have given rise to the idea of the base and capital of pillars; and from this simple hint originally proceeded the more improved art of architecture.

The five orders are thus classed: The *Tuscan, Doric, Ionic, Corinthian, and Composite.*

THE TUSCAN.

Is the most simple and solid of the five orders. It was invented in Tuscany, whence it derives its name. Its column is seven diameters high; and its capital, base, and entablature have but few moldings. The simplicity of the construction of this column renders it eligible where ornament would be superfluous.

THE DORIC

Which is plain and natural, is the most ancient, and was invented by the Greeks. Its column is eight diameters high, and has seldom any ornaments on base or capital except moldings; though the frieze is distinguished by triglyphs and

metopes, and triglyphs compose the ornaments of the frieze. The solid composition of this order gives it a preference in structures where strength and noble simplicity are chiefly required.

The Doric is the best proportioned of all the orders; the several parts of which it is composed are founded on the natural position of solid bodies. In its first invention it was more simple than in its present state. In after times, when it began to be adorned, it gained the name of Doric, for when it was constructed in its primitive and simple form, the name of Tuscan was conferred on it. Hence the Tuscan precedes the Doric in rank, on account of its resemblance to that pillar in its original state.

THE IONIC

Bears a kind of mean proportion between the more solid and delicate orders. Its column is nine diameters high; its capital is adorned with volutes, and its cornice has dentals. There is both delicacy and ingenuity displayed in this pillar, the invention of which is attributed to the Ionians, as the famous Temple of Diana at Ephesus was of this order. It is said to have been formed after the model of an agreeable young woman, of an elegant shape, dressed in her hair, as a contrast to the Doric order, which was formed after that of a strong, robust man.

THE CORINTHIAN,

The richest of the five orders, is deemed a masterpiece of art. Its column is ten diameters high,

and its capital is adorned with two rows of leaves and eight volutes, which sustain the abacus. The frieze is ornamented with curious devices, the cornice with dentals and modillions.

This order is used in stately and superb structures. It was invented at Corinth, by Callimachus, who is said to have taken the hint of the capital of this pillar from the following remarkable circumstance: Accidentally passing by the tomb of a young lady, he perceived a basket of toys, covered with a tile, placed over an acanthus root, having been left left there by her nurse. As the branches grew up, they encompassed the basket, till, arriving at the tile, they met with an obstruction, and bent downward. Callimachus, struck with the object, set about imitating the figure; the base of the capital he made to represent the basket; the abacus the tile, and the volutes the bending leaves.

THE COMPOSITE

Is compounded of the other orders, and was contrived by the Romans. Its capital has the two rows of leaves of the Corinthian, and the volutes of the Ionic. Its column has the quarter-round, as the Tuscan and Doric order; is ten diameters high, and its cornice has dentals or simple modillions. This pillar is generally found in buildings where strength, elegance and beauty are displayed.

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THE INVENTION OF ORDER IN ARCHITECTURE.

The ancient and original orders of architecture, revered by Masons, are no more than three, the DORIC, IONIC, and CORINTHIAN, which were invented by the Greeks. To these the Romans have added two: the Tuscan, which they made plainer than the Doric; and the Composite, which was more ornamental, if not more beautiful, than the Corinthian. The first three orders alone, however, show invention and particular character, and essentially differ from each other; the two others have nothing but what is borrowed, and differ only accidentally; the Tuscan is the Doric in its earliest state; and the Composite is the Corinthian, enriched with the Ionic. To the Greeks, therefore, and not to the Romans, we are indebted for what is great, judicious and distinct in architecture.

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THE FIVE SENSES OF HUMAN NATURE

Are hearing, seeing, feeling, smelling and tasting.

HEARING

Is that sense by which we distinguish sounds, and are capable of enjoying all the agreeable charms of music. By it we are enabled to enjoy the pleasures of society, and reciprocally to com-

municate to each other our thoughts and intentions, our purposes and desires; while thus our reason is capable of exerting its utmost power and energy.

The wise and beneficent Author of Nature intended by the formation of this sense, that we should be social creatures and receive the greatest and most important part of our knowledge by the information of others. For these purposes we are endowed with hearing, that by a proper exertion of our rational powers, our happiness may be complete.

SEEING

Is that sense by which we distinguish objects, and in an instant of time, without change of place or situation, view armies in battle array, figures of the most stately structures, and all the agreeable variety displayed in the landscape of nature. By this sense we find our way in the pathless ocean, traverse the globe of earth, determine its figures and dimensions and delineate any region or quarter ot it. By it we measure the planetary orbs, and make new discoveries in the sphere of the fixed stars. Nay, more: by it we perceive the tempers and dispositions, the passions and affections of our fellow-creatures, when they wish most to conceal them; so that, though the tongue may be taught to lie and dissemble, the countenance would display hypocrisy to the discerning eye. In fine, the rays of light, which administer to this sense, are the most

astonishing parts of the animated creation, and render the eye a peculiar object of admiration.

Of all the faculties, sight is the noblest. The structure of the eye, and its appurtenances, evinces the admirable contrivance of nature for performing all its various external and internal motions; while the variety displayed in the eyes of different animals, suited to their several ways of life, clearly demonstrates this organ to be the masterpiece of nature's work.

FEELING

Is that sense by which we distinguish the different qualities of bodies; such as heat and cold, hardness and softness, roughness and smoothness, figure, solidity, motion, and extension.

These three senses, *Hearing, Seeing,* and *Feeling,* are deemed peculiarly essential among Masons.

SMELLING

Is that sense by which we distinguish odors, the various kinds of which convey different impressions to the mind. Animal and vegetable bodies, and, indeed, most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are smelled. Hence it is evident that there is a manifest appearance of design in the great Creator's having planted the organ of smell in the in-

side of that canal through which the air continually passes in respiration.

TASTING

Enables us to make a proper distinction in the choice of our food. The organ of this sense guards the entrance of the ailmentary canal, as that of smelling guards the entrance of the canal for respiration. From the situation of both these organs it is plain that they were intended by Nature to distinguish wholesome food from that which is nauseous. Everything that enters into the stomach must undergo the scrutiny of tasting; and by it we are capable of discerning the changes which the same body undergoes in the different compositions of art, cookery, chemistry, pharmacy, etc.

Smelling and tasting are inseparably connected, and it is by the unnatural kind of life men commonly lead in society, that these senses are rendered less fit to perform their natural offices.

On the mind all our knowledge must depend: what, therefore, can be a more proper subject for the investigation of Masons? By anatomical dissection and observation we become acquainted with the body; but it is by the anatomy of the mind alone we discover its power and principles.

To sum up the whole of this transcendent measure of God's bounty to man, we shall add, that memory, imagination, taste, reasoning, moral perception, and all the active powers of the soul,

present a vast and boundless field for philosophical disquisition, which far exceeds human inquiry, and are peculiar mysteries, known only to nature and to nature's God, to whom we and all are indebted for creation, preservation, and every blessing we enjoy.

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THE SEVEN LIBERAL ARTS AND SCIENCES.

The seven liberal arts and sciences are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy.

GRAMMAR

Teaches the proper arrangement of words according to the idiom or dialect of any particular people; and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage.

RHETORIC

Teaches us to speak copiously and fluently on any subject, not merely with propriety, but with all the advantages of force and elegance; wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat or exhort, to admonish or applaud.

LOGIC

Teaches us to guide our reason discretionally in the general knowledge of things, and directs our

inquiries after truth. It consists of a regular train of argument, whence we infer, deduce, and conclude, according to certain premises laid down, admitted, or granted; and in it are employed the faculties of conceiving, judging, reasoning and disposing; all of which are naturally led on from one gradation to another, till the point in question is finally determined.

ARITHMETIC

Teaches the powers and properties of numbers, which is variously effected, by letters, tables, figures, and instruments. By this art, reasons and demonstrations are given for finding out any certain number, whose relation or affinity to another is already known or discovered.

GEOMETRY

Treats of the powers and properties of magnitudes in general, where length, breadth, and thickness are considered from a *point* to a *line,* from a line to a *superficies,* and from a superficies to a *solid.*

A *point* is a dimensionless figure, or an invisible part of space.

A *line* is a point continued, and a figure of one capacity, namely, *length.*

A *superficies* is a figure of two dimensions, namely, *length* and *breadth.*

A *solid* is a figure of three dimensions, namely, *length, breadth* and *thickness.*

By this science, the architect is enabled to construct his plans and execute his designs; the

general to arrange his soldiers; the engineer to mark out ground for encampments; the geographer to give us the dimensions of the world, and all things therein contained; to delineate the extent of seas, and specify the divisions of empires, kingdoms, and provinces; by it, also the astronomer is enabled to make his observations, and to fix the duration of times and seasons, years and cycles. In fine, geometry is the foundation of architecture, and the root of mathematics.

MUSIC

Teaches the art of forming concords, so as to compose delightful harmony, by a mathematical and proportional arrangement of acute, grave and mixed sounds. This art, by a series of experiments, is reduced to a demonstrative science, with respect to tones, and the intervals of sound. It inquires into the nature of concords and discords, and enables us to find out the proportion between them by numbers.

ASTRONOMY

Is that Divine art by which we are taught to read the wisdom, strength, and beauty of the Almighty Creator, in those sacred pages, the celestial hemisphere. Assisted by astronomy, we can observe the motion, measure the distances, comprehend the magnitudes, and calculate the periods and eclipses of the heavenly bodies. By it we learn the use of the globes, the system of the world, and the preliminary law of nature. While we are employed in the study of this

science, we must perceive unparalleled instances of wisdom and goodness, and, through the whole creation, trace the glorious Author by His works.

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Geometry, the first and noblest of sciences, is the basis on which the superstructure of Masonry is erected. By geometry we may trace nature, through her various windings, to her most concealed recesses. By it we discover the power, the wisdom, and the goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect this vast universe. By it we discover how the planets move in their different orbits and demonstrate their various revolutions. By it we account for the return of seasons, and the variety of scenes which each season displays to the discerning eye. Numberless worlds are around us, all formed by the same Divine Architect, which roll through the vast expanse, and are all conducted by the same unerring law of nature.

A survey of nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design; and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments

of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by the most celebrated artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The *attentive ear* receives the sound from the *instructive tongue* and the mysteries of Masonry are safely lodged in the repository of *faithful breasts.*

Tools and implements of architecture are selected by the fraternity to imprint on the memory wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired, the excellent tenets of our institution.

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CHARGE.

Brother: Being advanced to the second degree of Masonry, we congratulate you on your preferment. The internal, and not the external qualifications of a man are what Masonry regards. As you increase in knowledge, you will improve in social intercourse.

It is unnecessary to recapitulate the duties, which, as a Mason, you are bound to discharge, or to enlarge on the necessity of a strict adherence to them; as your own experience must have established their value.

Our laws and regulations you are strenuously to support, and always be ready to assist in seeing them duly executed. You are not to

palliate or aggravate the offenses of your brethren; but in the decision of every trespass against our rules you are to judge with candor, admonish with friendship, and reprehend with justice.

The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration, especially the science of geometry, which is established as the basis of our art. Geometry or Masonry, originally synonymous terms, being of a Divine and moral nature, is enriched with the most useful knowledge: while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.

Your past behavior and regular deportment have merited the honor which we have now conferred, and in your new character it is expected that you will conform to the principles of Masonry, by steadily persevering in the practice of every commendable virtue.

Such is the nature of your engagements as a fellowcraft, and to these duties you are bound by the most sacred ties.

CHAPTER III.

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SCRIPTURE.

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no

pleasure in them. While the sun, or the light, or the moon, or the stars be not darkened nor the clouds return after the rain; in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond trees shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets: or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it.—*Eccles.* xii:1-7.

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THE TROWEL.

The TROWEL is an instrument made use of by operative Masons to spread the cement which unites a building into one common mass; but we as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of spreading the cement of *brotherly love* and affection; that cement which unites us into one

sacred band, or society of friends and brothers, among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work or best agree.

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FUNERAL DIRGE.

Tune—Pleyel's Hymn.

Solemn strikes the funeral chime,
Notes of our departing time;
As we journey here below,
Through a pilgrimage of woe.

Mortals, now indulge a tear,
For mortality is here:
See how wide her trophies wave
O'er the slumbers of the grave.

Here another guest we bring!
Seraphs of celestial wing,
To our funeral altar come,
Waft our friend and brother home.

Lord of all below, above,
Fill our souls with Truth and Love;
As dissolves our earthly tie,
Take us to Thy Lodge on high!

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PRAYER,

At Raising a Brother.

Thou, O God! knowest our down-sitting and our up-rising and understandest our thoughts afar off. Shield and defend us from the evil in-

tentions of our enemies, and support us under the trials and afflictions we are destined to endure while traveling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower and is cut down; he fleeth also as a shadow and continueth not. Seeing his days are determined, the number of his months are with thee; thou has appointed his bounds that he cannot pass; turn from him that he may rest till he shall accomplish his day. For there is hope of a tree if it be cut down that it will sprout again, and that the tender branch thereof will not cease. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down, and riseth not till the heavens shall be no more. Yet, O Lord! have compassion on the children of Thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation. *Amen.* So mote it be.

* * *

THE WORKMEN

Employed in building the Temple

Were all classed and arranged in such a manner by the wisdom of Solomon, that neither envy, discord, nor confusion were suffered to interrupt that universal peace and tranquility which pervaded the world at this important period.

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THE THREE STEPS

Usually delineated upon the Master's carpet are emblematic of the three principal stages of human life, viz., youth, manhood, and age. In youth, as Entered Apprentices, we ought industriously to occupy our minds in the attainment of useful knowledge; in manhood, as Fellowcrafts, we should apply our knowledge to the discharge of our respective duties to God, our neighbors, and ourselves; so that in age, as Master Masons, we may enjoy the happy reflections consequent upon a well-spent life, and die in the hope of a glorious immortality.

THE POT OF INCENSE

Is an emblem of a pure heart, which is always an acceptable sacrifice to the Deity; and, as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence, for the many blessings and comforts we enjoy.

THE BEE HIVE

Is an emblem of industry, and recommends the practice of that virtue to all created beings, from the highest seraph in heaven to the lowest reptile of the dust. It teaches us that as we came into the world rational and intelligent beings, so we should ever be industrious ones; never sitting down contented while our fellow-creatures around us are in want, when it is in our power to relieve them, without inconvenience to ourselves.

When we take a survey of nature, we view man in his infancy, more helpless and indigent than the brute creation; he lies languishing for days, months, and years, totally incapable of providing sustenance for himself, of guarding against the attacks of the wild beasts of the field, or sheltering himself from the inclemencies of the weather.

It might have pleased the great Creator of heaven and earth to have made man independent of all other beings; but, as dependence is one of the strongest bonds of society, mankind were made dependent on one another for protection and security, as they thereby enjoy better opportunities for fulfilling the duties of reciprocal love and friendship. Thus was man formed for social and active life, the noblest part of the work of God; and he who will so demean himself as not to be endeavoring to add to the common stock of knowledge and understanding, may be deemed a *drone* in the *hive* of nature, a useless member of society, and unworthy of our protection as Masons.

THE BOOK OF CONSTITUTIONS,

Guarded by the Tyler's Sword,

Reminds us that we should be ever watchful and guarded in our thoughts, words, and actions, particularly when before the enemies of Masonry; ever bearing in remembrance those truly Masonic virtues, *silence* and *circumspection.*

THE SWORD,

Pointing to a Naked Heart,

Demonstrates that justice will sooner or later overtake us; and, although our thoughts, words and actions may be hidden from the eyes of man, yet that

ALL-SEEING EYE,

Whom the SUN, MOON and STARS obey, and under whose watchful care even the comets perform their stupendous revolutions, pervades the inmost recesses of the human heart, and will reward us according to our merits.

THE ANCHOR AND ARK

Are emblems of a well-grounded *hope* and a well-spent life. They are emblematic of that Divine *ark* which safely bears us over this tempestuous sea of troubles, and that *anchor* which shall safely moor us in a peaceful harbor, where the wicked cease from troubling, and the weary shall find rest.

THE FORTY-SEVENTH PROBLEM OF EUCLID

Was an invention of our ancient friend and brother, the great Pythagoras, who, in his travels through Asia, Africa and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of a Master Mason. This wise philosopher enriched his mind abundantly in a general knowledge of things, and more es-

pecially in geometry, or Masonry. On this subject he drew out many problems and theorems; and among the most distinguished he erected this, which, in the joy of his heart, he called *Eureka,* signifying in the Greek language, *I have found it;* and upon the discovery of which he is said to have sacrificed a hectacomb, which was a hundred head of oxen. It teaches Masons to be general lovers of the arts and sciences.

THE HOUR GLASS

Is an emblem of human life. Behold! how swiftly the sands run, and how rapidly our lives are drawing to a close! We can not, without astonishment, behold the little particles which are contained in this machine, how they pass away almost imperceptibly, and yet, to our surprise, in a short space of an hour, they are all exhausted. Thus wastes man! To-day he puts forth the tender leaves of hope; to-morrow blossoms, and bears his blushing honors thick upon him; the next day comes a frost, which nips the shoot, and when he thinks his greatness is still aspiring, he falls like autumn leaves, to enrich our mother earth.

THE SCYTHE

Is an emblem of Time, which cuts the brittle thread of life, and launches us into eternity. Behold! what havoc the scythe of Time makes among the human race! If we should escape the numerous evils incident to childhood and youth, and with health and vigor arrive at the years of

manhood, yet withal we must soon be cut down by the all-devouring scythe of Time, and be gathered into the land where our fathers have gone before us.

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Now, Brethren, let us see to it, and so regulate our lives by the *plumb line* of justice, ever *squaring* our actions by the square of virtue, that when the Grand Warden of Heaven shall call for us we may be found ready. Let us cultivate assiduously the noble tenets of our profession, *Brotherly Love, Relief,* and *Truth;* and from the Square learn morality; from the Level equality; and from the Plumb, rectitude of life. Let us imitate, in all his varied perfection, him who,

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Let us emulate his amiable and virtuous conduct, his unfeigned piety to his God, and his inflexible fidelity to his trust. As the evergreen which bloomed at the head of the grave designated the place of his interment, so may virtue, by its ever-blooming loveliness, designate us as Free and Accepted Masons.

With the Trowel spread liberally the cement of brotherly love and affection. Circumscribed by the Compasses, let us ponder well our words and actions, and let all the energies of our minds and the affections of our souls be employed in the attainment of our Supreme Grand Master's approbation; then when our dissolution draws

nigh, and the cold winds of death come sighing around us, and his chill dew glistens on our brow, with joy shall we obey the summons of the Grand Warden of Heaven, and go from our labors on earth to everlasting refreshment in the Paradise of God; then by the benefit of a pass, a pure and blameless life, with a firm reliance on Divine Providence, shall we gain ready admission into that Celestial Lodge above, where the Supreme Architect of the Universe presides; where, seated at the right hand of our Supreme Grand Master, He will be pleased to pronounce us just and upright Masons; then shall we be fitly prepared, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens; where no discordant voice shall be heard but all that the soul shall experience shall be perfect bliss, and all it shall express shall be perfect praise; and love divine shall ennoble every heart, and hosannas exalted employ every tongue.

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CHARGE.

BROTHER: Your zeal for the institution of Masonry, the progress you have made in the mystery, and your conformity to our regulations, have pointed you out as a proper object of our favor and esteem.

You are now bound, by duty, honor, and gratitude, to be faithful to your trust, to support the dignity of your character on every occasion;

and to enforce, by precept and example, obedience to the tenets of the institution.

In the character of a Master Mason you are authorized to correct the errors and irregularities of your uninformed brethren, and to guard them against a breach of fidelity. To preserve the reputation of the fraternity unsullied must be your constant care; and for this purpose it is your province to recommend to your inferiors obedience and submission; to your equals, courtesy and affability; to your superiors, kindness and condescension. Universal benevolence you are always to inculcate; and, by the regularity of your own behavior, afford the best example for the conduct of others less informed. The ancient landmarks of Masonry intrusted to your care, you are carefully to preserve, and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity.

Your virtue, honor, and reputation are concerned in supporting with dignity the character you now bear. Let no motive, therefore, make you swerve from your duty, violate your vows, or betray your trust; but be true and faithful, and imitate the example of that celebrated artist whom you this evening have represented. Thus you will render yourself deserving of the honor which we have conferred, and merit the confidence that we have reposed.

MICHIGAN

MASONIC CEREMONIES

ADOPTED BY

THE GRAND LODGE
FREE AND ACCEPTED MASONS
OF MICHIGAN

1897

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MASONIC BURIAL SERVICE.

GENERAL DIRECTIONS

No one below the degree of Master Mason can be buried with, or participate in, Masonic funeral ceremonies. None but Master Masons who are members in good standing of a lodge are entitled to Masonic burial, but a lodge may, if it sees fit, bury with Masonic honors an unaffiliated Mason.

No Masonic clothing or jewels can be worn at the funeral of a Brother unless the lodge be first regularly opened.

The Masonic service should be conducted exclusively by the lodge having jurisdiction. A Masonic lodge should not take part in funeral services conducted by any other organization. If the relatives of the deceased desire to have their clergyman participate in the services at the grave, his portion of the ceremony should be first concluded. After the lodge service once commences, the lodge must have exclusive control until the end.

The Secretary should have prepared an "obituary roll," on which should be inscribed the date of birth, age, date of initiation, passing and raising, or affiliation, also date of death of the deceased brother; that the funeral services were performed by the lodge, and any matter which may be deemed appropriate or of special interest to the lodge.

The Master, in his discretion, may omit portions of either service, or may use portions of all three, according as circumstances may require. The "Lodge Service" may be used at the house, and either the "Lodge Service" or the "House Service" may be used at the grave, making the necessary changes and always remembering that outside of the lodge room, only the public grand honors can be given.

LODGE SERVICE.

The Brethren being assembled at the lodge room, or some other convenient place, the presiding officer opens the lodge in the third degree, with the usual forms; and, having stated the purpose of the meeting, the service begins:

Master (or Chaplain)—What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?

Response—Man walketh in a vain shadow, he heapeth up riches, and cannot tell who shall gather them.

Master—When he dieth he shall carry nothing away; his glory shall not descend after him.

Response—Naked he came into the world, and naked he must return.

Master—The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

The Master, taking the roll in his hand, says:

May we die the death of the righteous, and may our last end be like his.

The Brethren answer:

God is our God forever and ever: He will be our guide even unto death.

The Master reads the roll, and says:

Almighty Father! Into Thy hands we commend the soul of our departed Brother.

The Brethren answer three times, giving the Grand Honors each time:

The will of God is accomplished! So mote it be.

The Master delivers the roll to the secretary, to be deposited in the archives.

Prayer by the Chaplain:

Most Glorious God, Author of all good and giver of all mercy, pour down thy blessing upon us and strengthen our solemn engagements with the ties of sincere affection. May the present instance of mortality remind us of our approaching fate, and by drawing our attention towards Thee, the only refuge in the time of need, may we be induced so to regulate our conduct here that when the awful moment shall arrive that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and after our departure hence in peace and in thy favor, may we be received into Thine everlasting kingdom, and there enjoy, in union with the souls of our departed friends, the just rewards of a pious and virtuous life. Amen.

Response—So mote it be.

The procession is formed by the Marshal, and the Brethren proceed, left in front, to the house of the deceased.

HOUSE OR CHURCH SERVICE.

W. M.—Lord Thou has been our dwelling place in all generations.

Brothers — Before the mountains were brought forth, or even Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God.

W. M.—Thou turnest man to destruction and sayest, Return, ye children of men.

Bros.—For a thousand years in Thy sight are but as yesterday, when it is past, and as a watch in the night.

W. M.—Thou carriest them away as with a flood; they are as asleep: in the morning they are as grass which groweth up.

Bros.—In the morning it flourisheth and groweth up; in the evening it is cut down and withereth.

W. M.—We are consumed by Thine anger, and by Thy wrath are we troubled.

Bros.—Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.

W. M.—For all our days are passed away in Thy wrath; we spend our years as a tale that is told.

Bros.—The days of our years are three-score years and ten; and if by reason of strength they be four-score, yet is their strength labor and sorrow, for it is soon cut off, and we fly away.

W. M.—Who knoweth the power of Thine anger? Even according to Thy fear, so is Thy wrath.

Bros.—So teach us to number our days that we may apply our hearts unto wisdom.

W. M.—Death and the dead are with us again, my brethren, teaching us the brevity and uncertainty of human life and the instability of human fortune, and demanding of us the last sad offices of charity and brotherhood.

The body of our beloved Brother ———— lies before us, overtaken by that relentless fate which is sooner or later to overtake us all, and which no worth or virtue, no wealth or honor, no tears of friends or agony of loved ones can avert or delay; teaching us the impressive lesson, continually repeated, yet always soon for-

gotten, that every one of us must, ere long, dwell in the house of darkness. Very eloquent, my brethren, are the pale, still lips of the dead. With a pathos and impressiveness that no living lips can equal, these lips of marble preach to us sermons that cannot be translated into words. Most eloquently they tell us how vain and empty are all ambitions, hatreds, jealousies, disputes and rivalries, struggles for wealth and place and power, for rank and reputation.

But this body over which we now mourn is not our brother, but only that which was his human and material part until God laid His finger upon him and he slept. He was mortal but now has put on immortality. He sleeps, but he shall wake again.

S. W.—I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.

J. W.—I am the resurrection and the life, saith the Lord; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die.

Master—My brethren, it is an act of grace and wondrous mercy that we are permitted to speak to the Eternal God; to make plaint to Him as to a father. Wherefore, since this calamity has fallen upon us, and He hath commanded us in such cases to pray unto Him, let us ask of Him power and assistance to do our duty, and His favor for those who are afflicted in even greater measure than ourselves.

Chaplain or Master—Let us pray.

Most glorious and merciful Lord God, author of all good and giver of ever perfect gift, pour down, we beseech Thee, Thy blessing upon us and under the deep solemnities of this occasion, bind us yet closer together in the ties of brotherly love and affection. May the present instance of mortality sensibly remind us of our approaching fate, and may it have an influence to wean our affections from the things of this transitory world, and to fix them more devoutly upon Thee, the only sure refuge in time of need; and at last, O God, when our dissolution draws night, when the silver cord shall be loosed, and the golden bowl be broken, in the moment of mortal extremity, may the lamp of Thy love dispel the gloom of the dark valley, and may we be enabled to work an entrance into the Celestial Lodge above, and in the Glorious Presence, amidst its ineffable mysteries, enjoy a union with the souls of our departed friends, perfect as is the happiness of heaven, and durable as is the eternity of God. Amen!

Bros.—So mote it be.

The procession is then formed in the following order:

Tyler, with drawn sword.
Musicians (if not Masons.)
Stewards, with white rods.
Musicians (if they are Masters.)
Master Masons.
Senior and Junior Deacons.
Secretary and Treasurer.
Senior and Junior Wardens.
Past Masters.
The Holy Writings, on a cushion covered with black cloth, carried by the oldest member of the lodge.

Clergy.
The coffin, with Apron placed thereon, and Pall-bearers on each side.

On arriving at the grave, the Worshipful Master takes his place at the head of the grave, the Senior Warden at the foot and the Junior Warden at the south side. The friends of the deceased standing behind the Senior Warden; the Holy Writings on the right side of the Master, and the Brethren encircling the whole.

The Worshipful Master then says:

Brethren, the solemn notes that betoken the dissolution of this earthly tabernacle have again alarmed our outer door, and another spirit has been removed to the land where our fathers have gone before us. Again we are called to assemble among the habitations of the dead, to behold the narrow house appointed for all living. Here around us, in that peace which the world cannot give, sleep the unnumbered dead. The gentle breezes fan their verdant covering—they heed it not; the sunshine and the storm pass over them, and they are not disturbed. Stones and lettered monuments symbolize the affection of surviving friends, yet no sound proceeds from them, save that silent, but thrilling admonition: "Seek ye the narrow path and the straight gate that leadeth to eternal life."

The occasion admonishes us to consider the uncertainty of human life, the immutable certainty of death, and the vanity of all earthly pursuits. Decrepitude and decay are written upon every living thing. The cradle and the coffin stand in juxtaposition to each other, and it is a melancholy truth, that as soon as we begin to live, that moment also we begin to die. What an eloquent commentary is here ex-

hibited upon the instability of every human pursuit, and how touchingly does it echo the sad sentiment of the great preacher who wrote for our perpetual warning the immortal text: "Vanity of vanity, all is vanity."

The last offices which we pay to the dead are vain, except as they constitute lessons to the living. The cold marble form, enclosed in the narrow house before us, is alike insensible to our sorrows and our ceremonies. It matters not now to him whether two or three gather around the grave to perform his funeral ritual, or that hundreds have assembled with the insignia of the craft, to deposit him in his final resting place. It is of little moment whether the wild winds chant his requiem or it be accompanied with rare and costly music and the minstrelsy of many voices. He has gone to accomplish the destiny of our race; his body, in the profound slumber of the grave, to be dissolved into its original elements. What then, are the externals of human dignity, power of wealth, dreams of ambition, pride of intellect, or of the charms of beauty, when nature has paid her last debt? The monarch of a hundred provinces, at whose bidding nations pay obeisance, and the poor beggar, who shivers at his gate, are equals in the house of death. The one is obliged to part with his sceptre and crown; the other has no further use for his wallet and rags—both are indebted to mother earth for a common sepulchre. In the grave all fallacies are detected, all ranks are leveled, and all distinctions vanish. While we drop the sympathetic tear over the grave of our departed brother, let us cast around his

foibles, whatever they may have been, the broad mantle of Masonic charity, nor withhold from his memory the commendation that his virtues deserve.

The coffin is then lowered into the grave, the apron having been previously taken from the coffin and handed to the Master, who raises it in his hand and then says:

The lambskin or white leathern apron is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, and, when worthily worn, more honorable than the Star and Garter, or any other order. This emblem I now deposit in the grave of our deceased brother (deposits it). By it we are reminded of that purity of life and conduct so essentially necessary to our gaining ready admission into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

All the brethren, led by the Master, go from right to left once around the grave, holding toward the grave the right arm lowered, palm downward, and singing the following stanza:

Solemn strikes the funeral chime,
Notes of our departing time,
As we journey here below
Through a pilgrimage of woe.

When the Master arrives at his place, the Brethren halt and the public Grand Honors are given once, under direction of the Worshipful Master.

W. M.—(Taking off his white glove and holding it up.) This glove is a symbol of fidelity and is emblematic of that Masonic friendship which bound us to him whose tenement of clay now lies before us. It reminds us that while these mortal eyes shall see him not

again, yet, by the practice of the tenets of our noble order and a firm faith and steadfast trust in the Supreme Architect, we hope to clasp once more his vanished hand in friendship and in love. (Deposits glove.) Those whom virtue unites, death can never separate.

All march around the grave again, as before, singing the following stanza:

Here another guest we bring,
Seraphs of celestial wing;
To our funeral altar come,
Waft our friend and brother home.

When the Master again arrives at his place, the Grand Honors are given twice.

W. M.—(Holding up sprig of evergreen.) —This evergreen, which once marked the temporary resting place of the illustrious dead, is an emblem of our faith in the immortality of the soul. By it we are reminded that we have an immortal part within us which survives the grave and which shall never, never, no, never, die. This, too, I deposit in the grave. Alas, my brother!

The Master brings his right hand holding the evergreen to his left breast; then extends it downward over the grave, palm down; drops the evergreen into the grave at its head; then quickly points upward over his head with his hand closed, except the index finger; then drops the open hand down by his side. All then move around the grave as before, singing the following stanza:

Lord of all, below, above,
Fill our hearts with truth and love;
When dissolves our earthly tie,
Take us to Thy Lodge on high.

As each member passes the head of the grave he drops his evergreen in the same manner as did the Master.

The W. M., S. W., and J. W., each having taken up a handful of earth and standing in their respective positions.

The Worshipful Master says:

Forasmuch as it hath pleased Almighty God to remove the spirit of our departed brother from our midst, we therefore commit his body to the grave. Earth to earth.

Here the W. M. drops his handful of earth in the grave.

The S. W. says:

Ashes to ashes,

and drops his handful of earth in the grave.

The J. W. says:

Dust to dust,

and drops his handful of earth in the grave.

The worshipful Master then says: "Brethren, together attend the funeral Grand Honors."

The funeral Grand Honors are then given in the following manner: The Worshipful Master or other officiating brother repeating:

We deposit the body of our deceased brother in the grave;

We treasure his memory in our hearts;

We commend his spirit to God, who gave it.

While the first sentence is being repeated, the brethren will, at the same time with the W. M. raise both hands to a level with the elbow, extending them slightly in front of the body, hands open, and both palms down; then, as the second sentence is being repeated, all will cross their hands upon their breasts, left hand over; and, as the third sentence is being repeated, all will extend their arms to the front, then raising the hands so that the arms will be at an angle of about forty-five degrees, and as the sentence is finished, let the hands fall naturally to the side.

The W. M., resuming, says:

From time immemorial it has been the cus-

tom among the fraternity of Free and Accepted Masons, at the request of a brother, to accompany his remains to the place of interment, and there to deposit them with the usual ceremonies. In conformity with this usage, and at the request of our deceased brother, whose memory we cherish and whose loss we now deplore, we have assembled in the character of Masons to offer up to his memory, before the world, this tribute of our affection, thereby demonstrating the sincerity of our past esteem for him and our steady attachment to the principles of the order.

To those of his immediate friends and relatives, who are most heart-stricken at the loss we have all sustained, we have but little of this world's consolation to offer. We can only sincerely, deeply and most affectionately sympathize with them in their bereavement; but we can assure them that He who tempers the wind to the shorn lamb, looks down with infinite compassion upon the widow and the fatherless in the hour of their desolation, and that the Great Architect will fold the arms of His love and protection around those who put their trust in Him.

And, now, my brethren, let us ponder well the lessons of this hour. We are all born to die. We follow our friends to the brink of the grave, and, standing, as it were, on the shore of a vast ocean, gaze with exceeding anxiety until the last dread struggle is over; and we see them sink into the fathomless abyss. We feel our own feet slip from the precarious bank upon which we stand and, but a few suns more and we, too, shall be whelmed amid death's

awful wave, to rest in the stilly shade, while darkness and silence reign around our melancholy abode. But, is this the end of man, and the expiring hope of all faithful Masons? No, blessed be God! We pause not on our first or second step, but, true to our profession, look forward for greater light. As the embers of mortality are feebly glimmering in the socket of existence, the Bible, that great light in Masonry, removes the dark cloud; it draws aside the sable curtain of the tomb, and bids hope and joy rise up to cheer and sustain the drooping spirit. It points beyond the grave to the breaking light of the resurrection morn; and bids us turn our eyes of hope and confidence on the opening scenes of a glorious eternity.

Then, my brethren, let us so live that when our dissolution draws nigh, the entrance to the dark valley and shadow of death may be illuminated by the consciousness of a well-spent life and the hope of a glorious immortality.

And may Almighty God, in His infinite goodness, extend His mercy towards him and all of us. Amen.

The brethren respond: So mote it be.

W. M.—Brethren, let us clasp hands and reunite the golden chain of brotherhood, from which the rude hand of death has so lately broken this link.

Each crosses his arms upon his breast, right arm above left, his right hand clasping the left hand of the Brother on his left, and his left hand clasping the right hand of the Brother on his right. The Master then whispers into the ear of the Brother on the left some Masonic word or short sentence, suggestive of death, the resurrection, or some kindred topic. This brother in turn whispers the same word or words into the ear of the brother on his left; and so on around the entire

circle, all keeping their hands clasped until the word or words get back to the Master by being whispered into his ear by the brother on his right.

W. M.—The chain is reunited.

Chaplain—May the blessing of Heaven rest upon us and all regular Masons. May brotherly love prevail and every moral and social virtue cement us. Amen!

Response—So mote it be.

The Brethren then retire two or three steps from the grave, and the Master, stepping forward to the head of the grave, says:

Soft and safe to you, my brother, be this earthly bed; bright and glorious be your rising from it. Fragrant be the acacia's bloom which here shall flourish. May the earliest buds of spring unfold their beauties o'er your resting place, and here may the fragrance of the summer's latest rose linger longest. Though the cold blast of autumn may lay them in the dust, and for a time destroy the loveliness of their existence, yet the destruction is not final, and in the springtime they shall surely bloom again. So, in the bright morning of the world's resurrection, your mortal frame, now laid low in the dust by the chilling blasts of death, shall spring again into newness of life and unfold in immortal beauty in realms beyond the skies. Until then, dear brother, fare thee well! fare thee well!

The Brethren unite in the second "Fare Thee Well."

The procession is then reformed, and returns to the lodge room, where the lodge is closed in due form.

LODGE OF SORROW.

GENERAL DIRECTIONS.

I. The services may be held in the lodge room, either private or public; or in some church or public hall, when they are, of course, public. When not in the lodge room, the lodge meets in its lodge room and is marched in the usual order of procession to the hall or church.

The Master occupies the center of a raised platform at one end of the building, the Senior and Junior Wardens in front of him, at his right and left respectively, and facing each other. When in a church, the Master may occupy the pulpit, the Senior and Junior Wardens sitting in the altar space in front, facing each other at the right and left, respectively, of the Master; the Senior and Junior Deacons at the right front, facing each other at the right and left, respectively, of the Master, the Senior Deacon at the right front corner of the altar space, and the Junior Deacon at the left front corner.

II. A catafalque should be erected about six feet long by four feet wide, on which are placed two uniformly smaller platforms in succession so that the whole represents three steps, each an appropriate height above the other. On the top of the last is placed an urn filled with clean, dry sand, and of material capable of resisting the action of heat. The sand should be thoroughly saturated with alcohol.

III. If the services are in the lodge room, the catafalque should be placed in the center of the lodge; in a public hall, at some convenient place near the Master's station; if in a church, in the altar space in front of the pulpit. Whether in a hall or church, it should be between the Senior and Junior Wardens.

IV. At each corner of the catafalque, should be a tall silver candlestick holding a taper. On the catafalque should be placed a pair of white gloves and an apron. When the services are in memory of more than one brother, placards may be placed around the catafalque, each bearing the name of one of the memorialized brethren.

V. The lodge room (or the hall or church) should be appropriately draped in white and black cloth. The catafalque should be covered with black cloth. When the bottom platform rests on legs (which is a more convenient and a cheaper form), the black cloth should hang down all around it to the floor, concealing the legs and presenting the appearance of a solid altar draped in black with three successive tiers or platforms. Two wreaths of white flowers and a wreath of evergreen should be provided.

VI. On a pedestal at the side and to the front of the Master, should be placed a skull and a lighted taper. The brethren should be dressed, and the regalia craped, as on funeral occasions. Each brother should wear a sprig of evergreen on his left breast.

VII. Trained voices should be secured for the singing; the words and music should be selected beforehand; and this should be under the direction of a competent person, whom the Master should inform of the program.

SERVICE.

MUSIC—ANTHEM OR ODE.

W. M. (standing)—O praise the Lord, all ye nations; praise Him all ye people. For His merciful kindness is great towards us; and the truth of the Lord endureth forever. Praise ye the Lord. Psalm cxvii.

S. W. (standing)—The earth is the Lord's, and the fullness thereof; the world and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the Lord, and who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. Psalm xxiv, 1-5.

J. W. (standing)—The Lord is my shepherd,

I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for His name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever. Psalm xxiii.

W. M.—By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song, and they that wasted us required of us mirth, saying: Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Psalm cxxxvii, 1-6.

Master calls up the lodge.

W. M.—The Lord is in His holy temple. Let all the earth keep silence before Him.

Here follows an extemporaneous prayer, or the following:

Chaplain—Come, Thou eternal and invisible God, Lord of all the earth and inspire our hearts with becoming gratitude, love and praise. Soothe the sorrow of all who mourn the dead whom we this night commemorate.

Remember in compassion the weakness and frailties of these, their surviving brethren; deliver us not into the bitter pains of eternal death; shut not Thy merciful ears to our prayers; spare us, O Lord, most holy, O God, most mighty; Thou who judgest the quick and the dead, suffer us not in our last hour, for any pains of death, to fall from Thee. Raise us from the death of sin into the life of righteousness, that, when we shall depart this life, we may rest in Thee, and, at the general resurrection on the last day, may we be found acceptable in Thy sight, and receive the crown of life. And to Thee be all the honor and glory, world without end, Amen.

Response—So mote it be.

Master seats the lodge.

MUSIC—ODE.

Abide with me; fast falls the eventide;
The darkness deepens; Lord, with me abide;
When other helpers fail and comforts flee,
Help of the helpless, O abide with me.

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see,
O Thou who changest not, abide with me.

Hold Thou Thy cross before my closing eyes—
Shine through the gloom and point me to the skies;
Heaven's morning breaks and earth's vain shadows flee,
In life, in death, O Lord, abide with me.

The Master and the Wardens rise.

W. M.—Brother Senior Warden, for what purpose are we assembled.

S. W.—To honor the memory of those brethren whom death has taken from us; to

contemplate our own approaching dissolution, and, by the remembrance of immortality, to raise our souls above the considerations of this transitory existence.

W. M.—Brother Junior Warden, what sentiments should inspire the souls of Masons on occasions like this?

J. W.—Calm sorrow for the absence of our brethren who have gone before us; earnest solicitude for our own eternal welfare, and a firm faith and reliance upon the wisdom and goodness of God.

W. M.—Brethren, commending this sentiment to your earnest consideration, and invoking your assistance in the solemn ceremonies about to take place, I declare this Lodge of Sorrow opened.

The Master may here make some remarks appropriate to the occasion, naming those who are commemorated. Here should be read sketches of each brother, prepared expressly for the occasion, giving prominence to their Masonic careers and characters. One or more addresses may also be interspersed by brethren selected for the purpose; special care being taken that each is not too long. The whole should be interspersed with appropriate sacred music.

W. M. (Taking the skull in his hands)—Brethren, behold this emblem of mortality, once the abode of a spirit like our own. Beneath this mouldering canopy once shone the bright and busy eye. Within this hollow cavern once played the ready, swift and tuneful tongue. But now, though it is sightless and mute, it is still eloquent only in the lesson it teaches.

Think on these brethren, who, but a few days since were among us in all the pride and

power of life. Think on yourselves; thus will you be when the candle of life has burned to its socket. Man's life is like a flower which blooms to-day and to-morrow is faded and cast aside, and trodden under foot. Most of us, my brethren, are fast approaching, or already have passed the meridian of life. Our sun is sinking to the west.

How much more quickly now fly the years than when, in rosy youth, we looked upon unclouded skies.

Centuries upon centuries have rolled away behind us; before us stretches out an eternity of years to come. On the narrow boundary between the past and the present, flickers the puny taper called life. The cradle speaks to us of remembrance; the coffin tells us of hope and a blessed trust in the never-ending existence beyond the portals of the tomb.

Let us consider how soon the gaps are filled that are made in society by those who die around us; how soon time heals the wounds that death inflicts upon the loving heart, and, from this, let us learn humility. We are but drops in the great ocean of humanity.

When God sends His angel to us with the scroll of death, let us meet it with the fortitude of upright men and Masons, and, with peaceful resignation, lie softly down and into pleasant sleep.

W. M. (Calling up the Lodge)—Lord, thou hast been our dwelling place in all generations.

S. W.—Before the mountains were brought forth, or ever Thou hadst formed the earth, and the world, even from everlasting to everlasting, Thou are God.

J. W.—Thou turnest man to destruction; and sayest, return ye children of men.

W. M.—For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night.

S. W.—Thou carriest them away as with a flood; they are as asleep; in the morning they are like grass which groweth up.

J. W.—In the morning it flourisheth and groweth up; in the evening it is cut down and withereth.

W. M.—For we are consumed by Thine anger, and by Thy wrath are we troubled.

S. W.—Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance.

J. W.—For all our years are passed away in Thy wrath; we spend our years as a tale that is told.

W. M.—The days of our years are threescore years and ten; and if, by reason of strength, they be four score years, yet is their strength labor and sorrow; for it is soon cut off and we fly away.

S. W.—Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath.

J. W.—So teach us to number our days that we may apply our hearts unto wisdom. Psalm xc, 1-12.

The Master and Wardens resume their seats, and the Chaplain rises.

Chaplain—Lo, He goeth by me and I see Him not; He passeth on also, but I perceive Him not. Behold, He taketh away. Who can hinder Him?

Oh, that my words were now written. Oh, that they were printed in a book, that they were graven with an iron pen and lead in the rock forever. For I know that my Redeemer liveth and that He shall stand at the latter day upon the earth. And though, after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and mine eyes shall behold, and not another.

After a short pause, the Chaplain says, slowly and solemnly:

Chaplain—I heard a voice from Heaven, saying: "Write, from henceforth blessed are the dead which die in the Lord; yea, saith the spirit, for they rest from their labors."

W. M. (calling up the Lodge)—Let us pray.

Chaplain—Almighty God, infinite in wisdom, mercy and goodness, extend to us the riches of Thy everlasting favor. Make us grateful for the present benefits and crown us with immortal life. And to Thy name shall be glory forever. Amen.

So mote it be.

Here some brother gives, upon a bell hidden from the view of the audience, twelve strokes, slowly and distinctly, as if tolling. The Wardens light tapers at the corners of the catafalque.

J. W. (holding up the bunch of white flowers)—In memory of our departed brethren, I deposit these white flowers, emblematical of that pure life to which they have been called, and reminding us that, as these children of an hour will drop and fade away, so we, too, shall soon follow those who have gone before us, and inciting us so to the brief span of our existence that we may leave to our survivors a sweet savor of remembrance.

Junior Warden deposits the wreath and the Grand Honors are given once.

S. W. (holding up wreath of white flowers) —As the sun sets in the west to close the day and herald the approach of night, so, one by one, we lay us down in the darkness of the tomb to wait in its calm repose for the time when the heavens shall pass away as a scroll, and man, standing in the presence of the Infinite, shall realize the true end of the pilgrimage here below. Let, then, these flowers be to us a symbol of remembrance of all the virtues of our brethren who have preceded us to the silent land; the token of that fraternal alliance which binds us while on earth, and which, we hope, will finally unite us in heaven.

The Senior Warden deposits the wreath and the Grand Honors are given twice.

W. M. (holding up the wreath of evergreen) —It is appointed to all men once to die, and after death cometh the resurrection. The dust shall return to the earth and the spirit unto God, who gave it. Let this evergreen, symbol of our faith in immortal life, remind us that the dead are but sleeping. And so, trusting in the infinite love and tender mercy of Him without whose knowledge not even a sparrow falls, let us prepare to meet them where there is no parting, and where, with them, we shall enjoy eternal rest.

Master deposits the evergreen. The Grand Honors are given thrice, all repeating together at the last:

Response—The will of God is accomplished. Amen. So mote it be.

Master seats the lodge and leads the following service, all joining in the response:

W. M.—Oh, give thanks unto the Lord, for He is good.

Response—For His mercy endureth forever.

W. M.—Oh, give thanks to the God of Gods:

Response—For His mercy endureth forever.

W. M.—Oh, give thanks to the Lord of Lords:

Response—For His mercy endureth forever.

W. M.—To Him who alone doeth great wonders:

Response—For His mercy endureth forever.

W. M.—To Him that by wisdom made the heavens:

Response—For His mercy endureth forever.

W. M.—To Him that stretched out the earth above the waters:

Response—For His mercy endureth forever.

W. M.—To Him that made great lights:

Response—For His mercy endureth forever.

W. M.—The sun to rule by day:

Response—For His mercy endureth forever.

W. M.—The moon and stars to rule by night.

Response—For His mercy endureth forever.

W. M.—Who remembreth us in our low estate:

Response—For His mercy endureth forever.

W. M.—Oh, give thanks unto the God of heaven:

Response—For His mercy endureth forever.

Psalm CXXXVI., 1-9, 23, 26.

MUSIC—ODE.

Unveil thy bosom, faithful tomb,
Take this new treasure to thy trust;
And give these sacred relics room
To slumber in the silent dust.

Nor pain, nor grief, nor anxious fear
Invade thy bounds; no mortal woes
Can reach the peaceful sleeper here,
While angels watch the soft repose.

The Master, followed by the Chaplain and lodge officers in order, and then the members of the lodge, each advancing to the catafalque separately and in silence, takes from his left breast the sprig of evergreen and lays it upon the catafalque, each resuming his seat as he has deposited the sprig. When practicable, however, they should pass in single file between the Master and the catafalque, each dropping thereon his sprig when opposite the Master.

The following may now be said, or omitted, at the option of the Master:

Chaplain (advancing to the catafalque and facing the audience.) But some man will say: How are the dead raised up, and with what body do they come? Thou fool, that which thou sowest, is not quickened except it die; and that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance, of wheat or some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of beasts, another of fishes and another of birds. There are also celestial bodies.

Response (by all)—And bodies terrestrial.

C.—But the glory of the celestial is one.

Response—And the glory of the terrestrial is another.

C.—There is one glory of the sun and another glory of the moon, and another glory of the stars:

Response—For one star differeth from another star in glory.

C.—So also is the resurrection of the dead. It is sown in corruption.

Response—It is raised in incorruption.

C.—It is sown in dishonor.

Response—It is raised in glory.

C.—It is sown in weakness.

Response—It is raised in power.

C.—It is sown a natural body.

Response—It is raised a spiritual body.

C.—There is a natural body and there is a spiritual body; and so it is written, The first man, Adam, was made a living soul.

Response—The last Adam was made a quickening spirit.

C.—Howbeit, that was not first which is spiritual, but that which is natural;

Response—And afterward that which is spiritual.

C.—The first man is of the earth, earthy.

Response—The second man is the Lord from heaven.

C.—As is the earthy, such are they also that are earthy.

Response—And as is the heavenly, such are they also that are heavenly.

C.—And as we have borne the image of the earthy.

Response—We shall also bear the image of the heavenly.

C.—Now this I say brethren, that flesh and blood cannot inherit the kingdom of God;

neither doth corruption inherit incorruption. Behold, I show you a mystery. We shall not all sleep, but we shall be changed; in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption.

Response—And this mortal must put on immortality.

C.—So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written,

Response—Death is swallowed up in victory.

C.—Oh, death, where is thy sting?

Response—Oh, grave, where is thy victory?

C.—Glory be to God on high; on earth peace, good will toward men. As it was in the beginning, is now and ever shall be, world without end. Amen.

Response—So mote it be.

Here solemn instrumental music is softly played, and, when practicable, the lights are gradually lowered. They may be put out entirely, the four tapers still burning at the catafalque. When the lights are lowered or put out, the Master, then the Chaplain, then the Senior Warden, then the Junior Warden, gather around the catafalque; then all the brethren, likewise, as silently as possible; each kneeling upon his right knee. The music in the meantime continues. If not already done, the sand in the urn is saturated with alcohol, which is then lighted. The music ceases, and an interval of profound silence is observed; the audience remaining in their seats, the brethren kneeling; after which the Master leads and all join in the following prayer:

All—Our Father, which art in heaven, hallowed be Thy name; Thy kingdom come, Thy

will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, for Thine is the kingdom, and the power, and the glory, forever. Amen.

Response—So mote it be.

If the services are held in the lodge room, and none but Masons are present, the Master then resumes his station. Then the Chaplain does likewise, then the Senior Warden, then the Junior Warden, then the brethren. The lodge is then closed in the usual form.

If the services are at the lodge room and any others than Masons are present, the Master, while the lights are being lowered, announces that, at the conclusion of the prayer, the public will quietly retire. The brethren remain upon their knees until all are gone. Then they rise up as before indicated, and close the lodge as usual.

If these services are at the Church or public hall, and others than Masons are present, after a short interval at the conclusion of the Lord's prayer, the Master will rise and quietly and silently leave the building, and the Chaplain following him, then the Treasurer, then the Secretary, then the Senior Deacon, then the Junior Deacon, then the brethren, then the members, one by one, and last, the Tyler. After all are gone, the lights are turned up, and some person, previously instructed, announces the conclusion of the exercises. In the meantime, a procession is formed outside and marches to the lodge room and the lodge is closed in usual form.

CEREMONIES OF CONSTITUTING AND CONSECRATING A LODGE.

On the day and hour appointed for consecrating, constituting and dedicating a new lodge, the brethren thereof will assemble in the lodge room.

The Grand Master and his officers (or the brother authorized by the Grand Master for the purpose, with such other brethren as he shall call to his assistance), meet at the same time in some place convenient to the lodge room.

The officers of the new lodge are then to wait upon the Grand Master, state that they are the officers named in the charter, and ask for the Grand Master's pleasure. The Grand Master will request the Deputy Grand Master to make the necessary examination, on which duty he will immediately enter, and on its completion, the proposed officers of the new lodge will return to the lodge room.

The officers and charter members of the new lodge are then to send a messenger to the Grand Master, who will address him as follows:

Most Worshipful Grand Master:

The officers and brethren of.....Lodge No..... have instructed me to inform you that the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, having granted them a charter to open and hold a Lodge in the city (or village) of....., they are desirous that the Lodge should be duly consecrated, constituted and dedicated, and the officers thereof duly installed, agreeably to the ancient usages and customs of the craft; for which purpose they are now met in the Lodge room, by order of

the Most Worshipful Grand Master, and await his pleasure.

The Grand Master will answer:

My brother, inform the officers and brethren of.....Lodge, No....., that the Grand Master and his officers will forthwith attend them to comply with their desires.

The messenger returns to the lodge room and makes his report, and the brethren prepare for the reception of the Grand Officers.

The lodge or floor cloth is to be placed near the center of the lodge room, with the three vases or pitchers thereon, containing the elements of consecration—corn, wine and oil.

The room will be opened and untiled, all the brethren present seated; the chairs of the officers remaining vacant; and the officers and the charter members of the new lodge in the northeast part of the room.

While the officers of the Grand Lodge enter the lodge room, instrumental music may be performed.

When the Grand Officers enter the room, the brethren will rise and remain standing, until otherwise directed.

The Most Worshipful Grand Master and his Grand Officers proceed to the East, the Grand Master taking that station, the other Grand Officers on the second step from the floor in front of the station, facing the West.

The Grand Master will direct the Grand Officers to take their respective stations and places. The Grand Lodge will then be opened.

When these ceremonies are public the Grand Lodge must be opened outside of the lodge room.

PRAYER.

May the loving care of the Great Architect of the Universe be with us now at our beginning, and teach us so to govern ourselves here in our life and work, that we may finally dwell with Him in that bliss which shall never have an end. Amen.

Response by the brethren—So mote it be.

After the prayer, the brethren will sing this or some other anthem: "Unto Thee, Great God, belong."

Unto Thee, Great God, belong
Mystic rites and sacred song;
Lowly bending at Thy shrine,
We hail Thy Majesty divine.

Glorious Architect above,
Source of light and source of love,
Here Thy light and love prevail;
Hail! Almighty Master, hail!

The Grand Master will then direct the officers and members of the new lodge to form in an oblong square in front of the Grand Master, when the Worshipful Master-elect will address the Grand Master as follows:

Most Worshipful Grand Master:

A number of brethren, duly instructed in the mysteries of Freemasonry, having a desire to form a Lodge, have, for that purpose, made application to the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, who have granted them a regular charter. The brethren are now in attendance, according to your instructions, and are desirous that their Lodge should be consecrated, constituted and dedicated, and their officers installed, agreeably to the ancient usages and customs of the fraternity.

The Grand Master will answer:

Worshipful Brother:

The Most Worshipful Grand Lodge of the State of Michigan having been pleased to grant a charter to the brethren of this new Lodge, conferring on them the rights and privileges of a regularly constituted Lodge, I shall proceed, with pleasure, to comply with their request.

And then addressing the Grand Secretary:

Brother Grand Secretary:

Read the charter granted by the Grand Lodge for the constitution of.....Lodge, No...'.....

The Grand Secretary will then read the charter.

When the charter shall have been read, the brethren will sing this, or some other ode: "Hail! Mysterious, Glorious Science."

Hail! Mysterious, Glorious Science,
Which to discord bids defiance,
Harmony alone reigns here,
Come, let's sing to Him that raised us
From the rugged path that mazed us,
To the light that we revere.
Hail! Mysterious, Glorious Science,
Which to discord bids defiance.

The lodge is then uncovered by the Grand Deacons.

CONSECRATION

The Grand Chaplain will then deliver the following

CONSECRATION PRAYER.

Great Architect of the Universe! Maker and Ruler of all worlds! Deign, from Thy celestial temple, from realms of light and glory, to bless us in all the purposes of our present assembly.

Permit us, Oh, Thou Author of all light and life, to erect this Lodge, and now solemnly to consecrate it to the honor of Thy name. Amen.

Response by the brethren: So mote it be.

The Grand Master, Deputy Grand Master and Grand Wardens take their stations around the lodge or floor cloth; the Grand Master and Deputy Grand Master in the East, the Senior Grand Warden in the West, and the Junior Grand Warden in the South, in front of the vessels containing the corn, wine and oil. The

Deputy Grand Master will take up the vessel of corn, the Senior Grand Warden the vessel of wine, the Junior Grand Warden the vessel of oil, and each in turn presents his vessel to the Grand Master, who sprinkles the elements of consecration on the lodge.

(Continuation of Consecration Prayer.)

Be pleased, O Lord, to vouchsafe that as we now sprinkle the elements of consecration over this Lodge, they may be the harbingers of Thy bounties to the brethren, and that they and all of us may be blessed by Thy goodness with the corn of nourishment, the wine of refreshment, and the oil of joy.

Grant, O Lord, that those who are now about to be invested with the government of this Lodge may be indued with wisdom to instruct the brethren in all their duties.

May brotherly love, charity, and truth always prevail amongst the members of this new Lodge, and may these bonds of union ever continue to strengthen the Lodges throughout the world.

Bless all our brethren, wherever dispersed, and grant speedy relief to all who are oppressed or distressed.

We affectionately commend to Thee all the members of Thy whole family. May they increase in the knowledge of Thee, and in the love of each other.

Finally, may we finish all our work here below with Thine approbation, and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory, and bliss, ineffable and eternal. Amen.

Response by the brethren—So mote it be.

DEDICATION.

The Grand Master then dedicates the lodge as follows:

To the memory of the Holy Saints John, we dedicate this Lodge. May every brother revere their character and imitate their virtues. Amen.

Response by the brethren—So mote it be.

Here solemn music may be introduced.

The Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens, will then return to their respective stations.

The Grand Master will then say:

Brethren, we shall now proceed, according to ancient usage, to constitute these brethren into a regular Lodge, and to install their officers.

A piece of music is performed, while the brethren of the new lodge advance in procession to salute the Grand Lodge with their hands crossed upon their breasts as they pass. Then they take their places as they were.

CONSTITUTION.

The Grand Master then rises, calls up the brethren, and constitutes the new lodge in the form following:

In the name of the Most Worshipful Grand Lodge, I now constitute and form you, my beloved brethren, into a regular Lodge of Free and Accepted Masons. From henceforth I empower you to meet as a regular Lodge, constituted in conformity to the rites of our order, and the charges of our ancient and honorable fraternity; and may the Supreme Architect of the Universe direct, counsel and prosper you in all your doings. Amen.

Response—So mote it be.

The public Grand Honors are then given.

The Grand Marshal then makes the following

PROCLAMATION.

In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, I now proclaim this Lodge, by the name of .....Lodge, No..... to be legally consecrated, dedicated and constituted, in ample form, this....day of..... A. D., 18..:., A. L. 58...

The Grand Chaplain now makes the following

BENEDICTION.

Almighty Father of the Universe, whose throne is the high heavens, and the earth Thy footstool, who takest cognizance of the doings of Thy intelligent creatures, may we ever look unto Thee as our heavenly counselor, to guide and direct us in the paths that lead to truth and holiness, and regard Thee as the true source of happiness.

May the favor of Thy blessing rest upon us and all regular assemblies of Masons. May it be our constant aim to emulate each other in the performance of good works in behalf of our fellow-beings, for the promotion of our present and our future happiness.

May every moral and social virtue prevail, and thereby more firmly cement us in the bonds of brotherly love; to the glory and honor of Thy great and holy name. Amen.

Response—So mote it be.

INSTALLATION OF OFFICERS OF A LODGE.

After the constitution, consecration and dedication of the new lodge, its officers must be installed by the Grand Master or his acting representative. This should be done with the following ceremonies, which should also be used for the installation of officers of old lodges, (with, of course, the necessary changes as indicated herein.) When officers of old lodges are installed, the preceding ceremonies of Constitution, Consecration and Dedication are omitted.

It is the prerogative, as well as the duty, of every retiring Worshipful Master to install his successor. He may, however, delegate this duty to some other well-informed Past Master.

The installing officers represent the respective officers of Grand Lodge. When the installation is private, the lodge should be open in the Third degree. When it is public, the lodge should be opened on the Third degree and placed in charge of its Marshal, under whose direction the lodge proceeds to the place selected for the installation ceremonies, if at a different place from the lodge room, and at the conclusion of such ceremonies, enough of the officers and members should return to the lodge room to properly close the lodge.

After the officers have been properly seated, the Installing officer says:

Brethren, we are about to install the officers elect of.....Lodge, No....., Free and Accepted Masons, located at.....Michigan. Brother Secretary, read the list of the officers-elect.

The Secretary then reads the names of the officers-elect.

Installing Officer—Worshipful Grand Marshal, direct the retiring officers to deliver up their insignia of office.

Grand Marshal—The retiring officers of

this Lodge will deliver up their jewels and aprons in the East.

To appropriate music, the Grand Marshal proceeds around the room from West to East, collecting the several retiring officers in the inverse order of their rank, who proceeds around the lodge room to the East, where their jewels and aprons are deposited on the platform, in order; and then under direction of the Grand Marshal, the officers-elect proceed once more around the lodge room to the South, where they turn North and form a line in the rear of the altar, about six or eight feet away from it. The retiring officers here drop out, and the newly elected officers not already in the line quickly and quietly take their places.

Grand Marshal—(Most) Worshipful Sir, I present to be installed as officers of..... Lodge, No....., F. & A. M., for the ensuing Masonic year, the following persons, who have been duly chosen to their respective offices: Brother.....to be Worshipful Master; Brother.....to be Senior Warden, (etc., through the list.)

Installing Officer—Brethren of..... Lodge, you here behold these brothers, each of whom, having been duly chosen, now declares himself ready for installation. If any of you know of any valid reason why he should not be installed, state your objection now, or else forever after hold your peace. (Pause.) There being no objection, I shall now proceed to the installation.

Installing Officer—Brethren, the first lesson we are taught in Masonry is that no man should ever enter upon any great and important undertaking without first invoking the blessing of Deity. Let us, therefore, before proceeding further with this important ceremony, invoke the blessing of the Supreme Architect of the Universe.

The Installing officer then calls up the Lodge, while the Chaplain delivers the following, or some other appropriate prayer:

Most Holy and Glorious God, we approach Thee with reverence, and implore Thy blessing on these brothers appointed to preside over this Lodge. Fill their hearts with Thy fear, that their tongues and actions may proclaim Thy glory. Make them steadfast in Thy service. Grant them firmness of mind. Animate their hearts and strengthen their endeavors. May they teach Thy judgments, and Thy laws, and be Thy true and faithful servants. Bless them, O Lord, and bless the work of their hands. Accept us in mercy. Hear Thou our prayer and grant our earnest supplications. Amen.

Response by the brethren—So mote it be.

Installing Officer—Worshipful Grand Marshal, present the Worshipful Master-elect at the altar for installation.

The Grand Marshal, taking the Master-elect by the arm, advances to the altar and says:

(Most) Worshipful Sir, I present to you my worthy brother....., the Worshipful Master-elect of this Lodge, to receive at your hands the rite of installation, the better to qualify him for the discharge of the duties of his important office. I know him to be of good morals and of great skill, true and trusty; and, as he is a lover of our fraternity wheresoever dispersed over the face of the earth, I doubt not that he will discharge his duties with fidelity, with honor to himself and with profit to the craft.

Installing Officer—Brother.....from time immemorial, it has been an established custom among Free and Accepted Masons, in

each Lodge, once a year, at a stated period, to elect, from among those brethren who have served in a chartered Lodge as Warden, an expert craftsman, to preside over them as Worshipful Master. He must have been initiated, passed and raised in the three established degrees, he must be a lover of our noble science, and have filled the office of Warden. He ought to be of good report, true, trusty, and held in high esteem by his brethren and fellows. He ought to be exemplary in his conduct, courteous in his manners, easy in his address, but steady and pure in principle, zealous for the welfare of his Lodge, able and willing to undertake the management of the work, and well skilled in the Ancient Charges, Regulations, and Landmarks. Will you, my brother, undertake the duties of Worshipful Master of this Lodge, under these requirements?

W. M.-elect.—I will.

Grand Master—Then I shall direct your attention to the Ancient Charges and Regulations, which point out the duty of the Master of each Lodge, and to each of which your unqualified assent is required.

1. You agree to be a good man, and true, and strictly to obey the moral law?

Answer: I do.

2. You agree to be a peaceful citizen and cheerfully to conform to the laws of the country in which you reside?

Answer: I do.

3. You promise not to be concerned in plots and conspiracies against the government, but patiently to submit to the law and the constituted authorities?

Answer: I do.

4. You agree to pay a proper respect to the civil magistrate, to work diligently, live creditably and act honorably by all men?

Answer: I do.

5. You agree to hold in veneration the original Rulers and Patrons of the Order of Masonry and their regular successors, supreme and subordinate, according to their stations, and to submit to the awards and regulations of your brethren, in Lodge convened, in every case consistent with the Constitutions of the order?

Answer: I do.

6. You agree to avoid private piques and quarrels and to guard against intemperance and excess?

Answer: I do.

7. You agree to be cautious in your behavior, courteous to your brethren, and faithful to your Lodge?

Answer: I do.

8. You promise to respect genuine brethren and to discountenance imposters, and all dissenters from the original plan of Masonry?

Answer: I do.

9. You agree to promote the general good of society, to cultivate the social virtues, and to propagate the knowledge of the mystic art?

Answer: I do.

10. You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed; and strictly to conform to every edict of the Grand Lodge or general assembly of Masons, that is not subverse of the principles and ground-work of Masonry?

Answer: I do.

11. You promise a regular attendance on the committees and communications of the Grand Lodge, on receiving proper notice, and to perform all the duties of Masonry on convenient occasions?

Answer: I do.

12. You admit that no new Lodge can be formed without the permission of the Grand Lodge, and that no countenance be given to any irregular Lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the fraternity?

Answer: I do.

13. You admit that no person can be regularly made a Mason in, nor admitted to, any regular Lodge, without previous notice, and due inquiry into his character?

Answer: I do.

14. You agree that no visitors shall be received into your Lodge without due examination and producing proper vouchers of their having been initiated into a regular Lodge?

Answer: I do.

These, my brother, are the regulations of Free and Accepted Masons. Do you submit to these charges, and promise to support these regulations, as Masters have done in all ages before you?

Answer: I do.

Installing Officer—Having, by your consent to our established regulations, signified your intention to well and worthily administer the important duties of your high office, you will advance to the altar, kneel on both knees, and say, I, pronounce your own name in full,

and repeat after me, in the presence of Almighty God and these witnesses, do hereby solemnly promise, that I will accept the office of Worshipful Master of.....Lodge, No...., Free and Accepted Masons, and the duties of that high office, faithfully, zealously, and impartially administer to the best of my ability for the ensuing twelve months, and until a successor shall have been duly elected and installed in my stead.

I further promise that I will not, during my term of office, nor at any other time that the Lodge shall be under my direction, permit or suffer any deviation from the established usages and customs of the fraternity.

Further, that I will not perform, nor cause nor suffer to be performed, in this Lodge, any rite or ceremony contrary to or subversive of, our ancient institution; but that I will support, uphold, and maintain pure and unsullied, the general tenets and principles of the craft.

Further, that I will observe and to the utmost of my power and ability, strictly enforce obedience to those charges and regulations to which I have already given my assent, to the by-laws of this Lodge and the constitution, laws, edicts, ritual, and ceremonies of the Grand Lodge, and that I will in all things conscientiously discharge my duties as a ruler in the craft and as Worshipful Master of this Lodge.

So help me God, and keep me steadfast in this, my solemn obligation.

Installing Officer—You will now arise and be vested with the insignia of your office and the furniture and implements of your Lodge.

The various implements of our profession are all emblematical of the virtues which should characterize your daily life, and to them your attention cannot be too frequently directed.

The Holy Bible, that great light in Masonry, will guide you to all truth; it will direct your paths to the Temple of Happiness and point out to you the whole duty of man.

The square is the distinguishing jewel of your office. It is an instrument made use of by operative Masons to square their work. But, as Free and Accepted Masons, making use of the tools of the operative craft as symbols for our moral instruction, we are taught to make use of it for the more noble and glorious purpose of squaring our actions by the square of virtue.

The compasses enable the operative workman with accuracy and precision to determine the limits and proportions of the several parts of his work. As Free and Accepted Masons, it teaches us to limit our desires in every station, that, rising to eminence by merit, we may live respected and die regretted.

The Book of Constitutions you are to search at all times. In obedience to our regulations, cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

You now receive in your charge the charter or warrant from the Grand Lodge of this jurisdiction, which alone gives authority to this Lodge to meet and work, and without the presence of which no meeting of the Lodge would be lawful. This you are carefully to preserve. In no case should it ever be out of

your immediate control, until, at the expiration of your term, you shall have duly transmitted it to your successor in office.

I need not remind you, my brother, that charters have passed through the hands of many talented, highly esteemed and distinguished men and brethren and in committing this charter to your care, we feel assured that its value will be properly appreciated.

I also confide to your care the by-laws of your Lodge, which regulate the details of its own peculiar and private affairs. These by-laws you are always to see carefully and punctually executed. You will now be conducted to the East.

To appropriate music, the Grand Marshal conducts the Worshipful Master-elect to the East.

The Installing officer then calls up the lodge and says:

Worshipful Master, behold your brethren; brethren, behold your Worshipful Master. Brethren, together attend the private Grand Honors.

The Grand Honors are then given, after which the Installing officer seats the lodge.

Here may be sung a selection of music.

Installing Officer—Worshipful Grand Master, cause the other officers-elect to advance to the altar, that they may together take upon themselves an oath or obligation of fidelity in the trust which they are about to assume.

Grand Marshal—The officers-elect will advance to the altar and kneel on both knees.

Installing officer then says:

Brethren, together repeat after me the oath of fidelity: "To the high purposes of universal

Masonry, to Brotherly Love, Relief and Truth, to the upbuilding of this Lodge, the promotion of harmony among its membership and the realization of its highest ideals of character and of life; to the stretching forth of our hands to aid and support a falling brother, and to the vindication of his character behind his back as well as before his face, we here and now pledge anew our most earnest and unceasing efforts." Amen.

Response by brethren—So mote it be.

After repeating the oath, the officers rise and resume their positions in the rear of the altar.

Installing Officer—Worshipful Grand Marshal, present the several officers-elect in order for their installation.

The Grand Marshal then, in order, takes each officer-elect by the arm, advances with him to the altar, and introduces him with the following formula:

(Most) Worshipful Sir, I now present Brother.....-elect of this Lodge, for installation.

The Installing officer then installs each officer in turn, the officer being invested with the insignia of his office by the Grand Marshal, and, after the installation, the officer is conducted to his station by the Grand Marshal.

The Senior Warden.

Brother....., having been duly elected Senior Warden of this Lodge, you are now invested with the jewel of your office, which is the Level.

The Level demonstrates that we are descended from the same stock, partake of the same nature, and share the same hopes, and, though distinctions among men are necessary to preserve subordination, and resulting order,

yet no eminence of station should make us forget that we are brethren; and that he who is placed on the lowest spoke of fortune's wheel may be entitled to our regard; because the time will come, and the wisest knows not how soon, when all distinctions but that of virtue shall cease; and Death, the great leveler of human greatness, shall reduce us to the same state.

Your regular attendance at our stated meetings is essentially necessary. In the absence of the Master, you are to govern this Lodge; in his presence, you are to strengthen and support him. I firmly rely in your knowledge of Masonry and your attachment to the Lodge for the faithful discharge of the duties of this important trust. Look well to the West.

Here may be sung a selection of music.

The Junior Warden.

Brother....., having been duly elected Junior Warden of this Lodge, you are now invested with the jewel of your office, which is the Plumb.

The Plumb admonishes us to walk uprightly in our several stations; to hold the scales of justice in equal poise; to observe the just medium between intemperance and pleasure, and to make our passions and prejudices coincide with the line of our duty. To you is committed the superintendence of the craft during the hours of refreshment. It is, therefore, indispensibly necessary that you should not only be temperate and discreet in the indulgence of your own inclinations, but carefully observe that none of the craft be suffered to convert the

purposes of refreshment into intemperance and excess. Your regular and punctual attendance is particularly requested, and I have no doubt that you will well and faithfully perform the duties of your office. Look well to the South.

Here may be sung a selection of music.

The Treasurer.

Brother....., as you have been duly elected Treasurer of this Lodge, you are now invested with the jewel of your office, which is the Crossed Keys, an emblem of security. It is your duty to receive all moneys from the hands of the Secretary, keep a correct account of the same, and pay them out by order of the Worshipful Master, and the consent of the Lodge. I trust your regard for the fraternity will prompt you to the faithful discharge of the duties of your office.

The Secretary.

Brother....., having been duly elected, Secretary of this Lodge you are now invested with the jewel of your office, which is the Crossed Pens, a most appropriate emblem of your duties. It is your duty to observe all proceedings of the Lodge, make a fair record of all things proper to be written; receive all moneys due the Lodge and pay them over to the Treasurer. Your good inclination to Masonry, and to this Lodge, I hope, will induce you to discharge the duties of your office with fidelity, and by so doing you will merit the esteem and applause of your brethren.

The Chaplain.

(Rev.) Brother....., having been appointed Chaplain of this Lodge, you are now

invested with the jewel of your office, which is appropriately, an open Bible. It is your duty to perform those solemn services which we should constantly render to our Infinite Creator, and which, when offered by one whose holy profession is to point to heaven and lead the way, may, by refining our souls, strengthening our virtues and purifying our minds, prepare us for admission into the society of those above whose happiness will be as endless as it is perfect.

The Senior Deacon.

Brother....., as you have been elected Senior Deacon of this Lodge, you are now invested with the jewel of your office, which is the Square and Compasses, inclosing a blazing sun. It is your duty to attend on the Worshipful Master and to act as his proxy in the active duties of the Lodge, such as the reception of candidates into the different degrees of Masonry, the introduction and accommodation of visiting brethren, and other duties. The impressiveness of all the ceremonies of the Lodge will depend largely upon the dignity and efficiency with which you perform your duties, and I doubt not that the duties of this office, in your hands, will receive due care and attention.

The Junior Deacon.

Brother....., having been duly elected Junior Deacon of this Lodge, you are now invested with the appropriate jewel of your office, which is the Square and Compasses inclosing a half moon. The similarity of your jewel to that of the Senior Deacon indicates, in a measure, the similiarity of your duties to his. You are the active proxy of the Wardens, and

it is also your duty to see that the Lodge is duly tiled. I doubt not that you will be diligent and faithful in the discharge of your duties.

The Stewards.

Brothers ..... and ....., you have been appointed the Stewards of this Lodge, and are now each invested with the jewel of your office, which is the cornucopia; signifying plenty, and symbolic of your duties when the brethren are at refreshment. It is your duty to see that the tables are properly furnished at refreshment and that every brother is properly provided for. When the Lodge is at work you have also a very important part as assistants of the Deacons, and other officers in performing their respective duties. Your regular and prompt attendance will afford the best proof of your zeal and attachment to the Lodge.

The Marshal.

Brother....., as you have been appointed Marshal of this Lodge, you will now be invested with the proper jewel of your office, which is the crossed batons, an emblem of your authoritative directing power. It is your province to have charge of the Lodge on all public occasions when it is in line of march, and you will therefore be responsible for the proper appearance of the brethren on those public occasions, both as to the manner and character of their dress, the dignity of their appearance and the skill with which they perform the various evolutions prescribed by our Masonic ceremonies.

In order to perform these duties properly, it will be necessary for you to be thoroughly familiar with all these ceremonies and to de-

port yourself with the dignity and skill which you should require from your brethren. When in the Lodge, your station will be near the Master in order that you may assist him by every means in your power, in the quiet, orderly disposition of the business of the Lodge, and the conduct of its work.

I doubt not that your interest in the welfare of the Lodge will prompt you to exercise your best endeavors to discharge properly the duties of your office.

The Tiler.

Brother....., you are appointed Tiler of this Lodge and I invest you with the implement of your office. As the sword is placed in the hands of the Tiler to enable him effectually to guard against the approach of cowans and eavesdroppers, and suffer none to pass or repass without permission, so it should admonish us to set a guard over our thoughts, a watch at our lips, and post a sentinel over our actions, thereby preventing the approach of every unworthy thought or deed to our hearts and preserving our consciences void of offense towards God and man.

Charge to the Worshipful Master.

Worshipful Master, the Grand Lodge having committed to your care the superintendence and government of the brethren who compose this (new) Lodge, I place in your hand the gavel, the emblem of your authority as a ruler of the craft. You cannot be insensible of the obligations which devolve on you, as their head, nor of your responsibility for the faithful discharge of the important duties attached to your office.

The honor, reputation, and usefulness of your Lodge will materially depend on the skill and assiduity with which you manage its concerns; while the happiness of its members will be generally promoted in proportion to the zeal and ability with which you propagate the genuine principles of our institution.

For a pattern of imitation, consider the sun, which, rising in the east, regularly diffuses light and lustre to all within its circle. In like manner, it is in your province to spread and communicate light and instruction to the brethren of your Lodge. Forcibly impress upon them the dignity and high importance of Masonry; and seriously admonish them never to disgrace it. Charge them to practice out of the Lodge, those duties which they have been taught in it; and by amiable, discreet, and virtuous conduct, to convince mankind of the goodness of the institution; so that, when any one is said to be a member of it, the world may know that he is one to whom the burdened heart may pour out its sorrows, to whom distress may prefer its suit, whose hand is guided by justice, and whose heart is expanded by benevolence. In short, by a diligent observance of the by-laws of your Lodge, the Constitution of Masonry, and above all, the Holy Scriptures, which are given as a rule and guide to your faith, you will be enabled to acquit yourself with honor and reputation, and lay up a crown of rejoicing, which shall continue when time shall be no more.

Charge to the Wardens.

Brothers Senior and Junior Wardens, you are too well acquainted with the principles of

Masonry to warrant any distrust that you will be found wanting in the discharge of your respective duties. Suffice it to mention, that what you have seen praiseworthy in others, you should certainly imitate; and what in them may have appeared defective, you should in yourselves amend. You should be examples of good order and regularity; for it is only by a due regard to the laws in your own conduct that you can expect obedience to them from others. You are assiduously to assist the Master in the discharge of his trust, diffusing light and imparting knowledge to all whom he shall place under your care. In the absence of the Master you will succeed to higher duties; your acquirements must therefore be such that the craft may never suffer for want of proper instruction. From the spirit which you have hitherto evinced, I entertain no doubt that your future conduct will be such as to merit the applause of your brethren, and the testimony of a good conscience.

Charge to the Brethren of the Lodge.

Brethren of.....Lodge, such is the nature of our Constitution, that as some must of necessity rule and teach, so others must, of course, learn to submit and obey. Humility in both is an essential duty. The officers who are appointed to govern the Lodge are sufficiently conversant with the rules of propriety and the laws of the institution to avoid exceeding the powers with which they are entrusted, and you are of too generous dispositions to envy their preferment. I, therefore, trust that you will have but one aim, to please each other and

to unite in the grand design of being happy and communicating happiness.

Finally, my brethren, as this association has been formed and perfected in so much unity and concord, in which we greatly rejoice, so may it long continue. May you enjoy every satisfaction and delight, which disinterested friendship can afford. May kindness and brotherly affection distinguish your conduct as men and Masons. Within your peaceful walls may your children and your children's children celebrate with joy and gratitude the annual recurrence of this auspicious solemnity. And may the tenets of our profession be transmitted through your Lodge, pure and unimpaired, from generation to generation.

The Installing Officer then says—Worshipful Grand Marshal, make the proclamation:

The Grand Marshal then steps to the East and makes the following proclamation:

In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, I proclaim that this new Lodge, by the name of.....Lodge, No. ...., has been duly and legally constituted, and that the officers thereof have been duly installed. This I proclaim from the East. The craft will take due notice thereof and govern themselves accordingly. Brethren, together, attend the Grand Honors.

The same proclamation is given at the West and South. After the proclamation at the East, the Grand Honors are given once, in the West twice, in the South three times.

An appropriate selection of music may then be given.

The new Master may return thanks, and other exercises may then follow.

RECEPTION OF VISITORS.

The reception of visitors with the honor due to their ranks is an ancient custom of the fraternity which should never be omitted. It is an act of great discourtesy to a visiting officer to omit his formal reception by the lodge, and in an official visitation the visiting officer should ordinarily require it. On the occasion of visits not official it will be found to greatly increase a true fraternal feeling when this courtesy is properly shown.

I.—GRAND LODGE.

When a visit from the Grand Lodge is expected, the Master will see that a convenient apartment is provided for the use of the Grand Lodge, where the same can be opened in the proper form. On being notified that the Grand Lodge is opened and prepared for the visitation, the Master, the Lodge being opened on the third degree, will send a committee, headed, if possible, by a Past Master, with the Stewards with their rods, the Deacons with their rods, and the Marshal, to escort the Grand Lodge. A procession is formed in the following order:

Marshal.
Stewards.
Committee.
Deacons.
The Grand Lodge.

On arriving at the door, the Grand Marshal will announce.

The Most Worshipful Grand Lodge of F. & A. M., of the State of Michigan.

The procession enters, the Stewards and Deacons halt inside the door and cross their rods, the committee proceed, followed by the Grand Lodge in the inverse order of their rank. When the Grand Master arrives in front of the altar, he halts, and the Grand Lodge filing to the right and left form a line across the hall, the committee then introduce The Most Worshipful Grand Lodge of Free and Accepted Masons. The Grand Master then advances to the East, and the Master receives

him according to ancient usages, with the private Grand Honors of Masonry, and resigns to him the chair and the gavel, each other Grand Officer taking his station in place of the corresponding officer of the lodge and the brethren are seated.

The Grand Master, at his pleasure, resigns the chair to the Master, whereupon the other Grand Officers resign their respective stations to the proper officers of the lodge, and repair to the East, and take seats on the right of the Grand Master.

The Grand Lodge should retire before the lodge is closed. When the Grand Master announces his intention to retire, the lodge is called up, the Grand Honors are given and the Stewards and Deacons repair to the door and cross their rods, the Marshal conducts the procession of the Grand Lodge to the door and salutes as the procession passes him.

II.—THE GRAND MASTER.

When a visit from the Grand Master is expected, the Master will see that a convenient apartment is provided for his use and that of his suite. When the Grand Master's visit is announced, the Master sends the Marshal, Deacons, Stewards, and one of the oldest members (a Past Master, if practicable), bearing the Book of Constitutions, to escort him to the lodge room. A procession is formed in the following order:

Marshal.
Stewards.
Suite.
Brother with the Book of Constitutions.
Grand Master.
Deacons.

The Marshal makes a demand, and on entering announces:

The Most Worshipful Grand Master of the Grand Lodge of Free and Accepted Masons of the State of Michigan.

When the Master calls up the lodge. The Stewards step inside and cross their rods, while the others proceed toward the East. On arriving at the altar, the suite open inwards, the Grand Master passes through, and the others, filing to the right and left, form a line across the hall. The private Grand Honors are then given. The Grand Master advances to the East and the Master re-

ceives him, and resigns to him the chair and gavel. The suite take place on the right of the Master, and the lodge is seated.

The Grand Master may decline to receive the chair and gavel, or at his pleasure may resign the same.

When the Grand Master announces his intention to retire, having previously resigned the chair and gavel to the Master, the lodge is called up, the Private Grand Honors are given and the Master directs the proper officers to attend for the escort of the Grand Master. The Stewards halt at the door, cross their rods, and the other officers escort the Grand Master to his apartment.

III.—THE DEPUTY GRAND MASTER, GRAND WARDENS, OR PROXY OF GRAND MASTER.

The form will be the same as for the Grand Master, except that the Book of Constitutions will not be borne before them.

IV.—OTHER BRETHREN.

When a brother visits a lodge and has been examined or vouched for, the Master will send the Senior Deacon to introduce him. That officer conducts him to the West of the Altar and says:

Worshipful Master, I have the pleasure of introducing to you Brother....., of..... Lodge.....

The Master calls up the lodge and says:

Brother....., it gives me pleasure to introduce to you the members of..... Lodge and to welcome you to a seat among us. We meet on....., and shall be very glad to welcome you to any of these meetings.

The Senior Deacon conducts the visitor to a seat and the lodge is seated.

No brother should be allowed to visit a lodge for the first time without an introduction. If the visitor is a Past Master, he should be invited to a seat in the East, and if he is an officer of any Grand Lodge or a permanent member of our own Grand Lodge, he should be received with the Grand Honors at the time of his introduction.

The Master should take great care to extend the proper courtesies to visiting brothers and to make them feel that they are welcome.

INSTALLATION CEREMONIES

INSTALLATION OF OFFICERS OF GRAND LODGE.

The Grand Master-elect is usually installed by the retiring Grand Master. The other officers may then be installed by the newly installed Grand Master or by the retiring Grand Master; or all of the Grand officers-elect may be installed by some Past Grand Master selected for that purpose.

The retiring Grand Master says:

Brethren of the Grand Lodge, we are about to install the officers-elect of the Grand Lodge of Free and Accepted Masons of the State of Michigan. Brother Grand Secretary, read the names of the officers-elect.

The Grand Secretary then reads the list of officers, and the retiring Grand Master says:

Worshipful Grand Marshal.

G. Mar.—Most Worshipful Grand Master.

G. M.—Direct the retiring Grand officers to deliver up their insignia of office.

G. Mar.—The retiring officers of this Grand Lodge will deliver up their aprons and jewels in the East.

The retiring Grand officers then arise, the Grand Marshal proceeds around the room collecting the several retiring officers in the usual order of Grand Lodge processions, who, with their jewels and aprons, proceed around the lodge room to the East, where their jewels and aprons are deposited on the platform in order. Under the direction of the Grand Marshal, the officers-elect then proceed once more around the lodge room to the South, where they turn to the North and form a line in front of the altar, and six or eight feet away from it. During this time, the installing officer, if a different person from the retiring Grand Master, assumes the East.

G. Mar.—Most Worshipful Sir, I present to be installed as officers of the Grand Lodge of Free and Accepted Masons of the State of Michigan for the ensuing year, the following brethren, who have all been duly elected to the respective offices: Brother.....to be Grand Master; Brother.....to be Deputy Grand Master; (and so forth through the list.)

The Installing officer then says:

Brethren of the Grand Lodge, you here behold these Brothers, each of whom having been duly elected, now declares himself ready for installation. If any of you know of any reason why he should not be installed, state your objection now, or else for ever after hold your peace. (Pause.) There being no objection, I shall now proceed to the installation.

Brethren, the first lesson that we are taught in Masonry is that no man should ever presume to enter upon any great and important undertaking without first invoking the blessing of Deity. Let us, therefore, before proceeding further with this important ceremony, first invoke the blessing of the Supreme Architect of the Universe.

The Installing officer then calls up Grand Lodge and the Grand Chaplain delivers the following or some other appropriate prayer:

Grand Chaplain—O, Thou, the Great Architect of the Universe, Eternal Light and Life, who art omniscient, omnipotent and omnipresent, pour down on this Thy servant, who is about to assume the highest office in the craft of his brethren, the continual dew of Thy blessing. Give him health, strength and wisdom so that every act of his administration may re-

dound to Thy glory, the good of this fraternity and the welfare of mankind. Amen.

Response—So mote it be.

The installing officer, addressing the Grand Master-elect, then says:

My brother, advance to the altar, kneel upon both knees and repeat after me this obligation. I, ..., in the presence of Almighty God and these witnesses, do hereby and hereon solemnly promise that I will accept the office of Grand Master of Masons of this jurisdiction and administer the duties of that high office faithfully, zealously and impartially, to the best of my ability for the ensuing twelve months, and until a successor shall have been duly elected and installed in my stead. I further promise that I will support and maintain the constitution, laws, edicts, ritual and ceremonies of this Grand Lodge, and that I will in all things conscientiously discharge my duties as a ruler of the craft during the term for which I have been chosen. So help me God, and keep me steadfast in this, my solemn obligation.

The Grand Master-elect then rises, and the installing officer addressing him, says:

My brother, having thus solemnly pledged yourself to the faithful discharge of your duties as the ruler of the craft during the ensuing twelve months, you will now be invested with the insignia of your office.

The Grand Master-elect is then invested with the insignia of his office by the Grand Marshal, who then conducts him to the East, where the installing officer says:

Let me congratulate you, Most Worshipful Sir, on the honor of being raised from the level

of equality to the high station of presiding over all the Lodges of this Grand Jurisdiction. We look up with confidence to a brother whose person is endeared to us by that love of the fraternity which is sanctioned by the experience of many revolving years. May the Father of Light, of Life and of Love give you wisdom to perform acceptably the important duties which you are this day called upon to discharge. May His protecting care keep you from falling, and when you come to lay aside the emblem of your authority, may it be with the consciousness of having faithfully discharged your duty to Masonry, to the Lodges under your care and to your brethren; and late, very late in life, may you be transferred from the fading honors of an earthly Lodge to the mansions prepared for the faithful in another and better world.

The installing officer then causes the Grand Master-elect to face about, and, addressing the brethren, says:

Brethren, behold your Grand Master. Grand Master, behold your brethren.

A procession of the craft is then made three times around the lodge, and the installation ode is sung.

INSTALLATION ODE.

Hail, Masonry divine,
Glory of ages shine,
Long may'st thou reign.
Where'er thy Lodges stand,
May they have great command
Thou art divine.

Great fabrics still arise,
And grace the azure skies—
Great are thy plans.
Thy noble orders are
Matchless beyond compare;
No art with thee can share—
Thou art divine.

Hiram, the architect,
Did all the craft direct
How they should build;
Solomon, great Israel's king,
Did mighty blessings bring,
Which still eternal spring,
Hail, Royal Art!*

*The procession and ode may, at the discretion of the installing officer, be omitted.

At the conclusion of the procession and ode, the Grand Marshal makes the following proclamation:

In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, I proclaim that Most Worshipful Brother.....has been installed Grand Master of Masons, with the Grand Honors of Masonry by three times three.

Brethren, attend the Grand Honors.

The Grand Honors are then given by all the brethren.

The Grand Marshal then introduces the Deputy Grand Master and the other officers in turn with the following or some similar formula:

Most Worshipful Sir, I have the pleasure of presenting Brother....., who, having been duly elected to serve the craft as their Deputy Grand Master (naming in each case the appropriate office), now declares himself ready for installation.

Deputy Grand Master.

Installing Officer:

Right Worshipful Brother, the station to which you have been called by the suffrages of your brethren is one of great dignity and much importance. In the absence of the Grand Master, you are to exercise his prerogatives in presiding over the craft; in his presence, you are to assist him with your counsel and co-

operation. But, while your powers and privileges are thus extensive, remember that they carry with them a heavy share of responsibility. The honor that has been conferred upon you demands a corresponding fidelity and attachment to the interest of those to whose kindness and confidence you are indebted for your official elevation.

Let the Book of Constitutions be your constant study, that you may be better enabled to preserve inviolate the laws and ancient landmarks of our fraternity, and that you may be ever ready to exercise the functions of that more exalted office to which you are liable to be called. Receive the jewel of your office, and sit beside the Grand Master to aid him with your counsel.

Senior Grand Warden.

Right Worshipful Brother, by the suffrages of your brethren, you have been elected their Senior Grand Warden, and we now invest you with the jewel of your office.

Your regular attendance at the communications of the Grand Lodge is essentially necessary. In the absence of the Grand Master and his Deputy, you are to govern the craft; in their presence, you are to strengthen and support their authority. We firmly rely on your knowledge of Masonry and your attachment to our institution for the faithful discharge of the duties of this important trust. **Look well to the West.**

Junior Grand Warden.

Right Worshipful Brother, by the suffrages of your brethren, you have been elected their

Junior Grand Warden, and we now invest you with the jewel of your office.

Your regular and punctual attendance at the communications of the Grand Lodge is earnestly requested. In the absence of your superior officers, you are to govern the craft; in their presence, you will aid them in their arduous labors. We have no doubt that you will perform the duties of your office faithfully and well. **Look well to the South.**

Grand Treasurer.

Right Worshipful Brother: As you have been elected to the responsible office of Grand Treasurer, we now invest you with the jewel of your office.

It is your duty to receive all moneys from the Grand Secretary, to keep a correct account of the same, and pay them out by the order of the Grand Master, and the consent of the Grand Lodge. The office to which you have been elected is an important trust, and the choice of your brethren is an evidence of the high opinion they entertain of your fidelity and discretion. We do not doubt that your regard for the fraternity will prompt you to the faithful discharge of your duties.

Grand Secretary.

Right Worshipful Brother: As you have been elected to the important office of Grand Secretary, we now invest you with the jewel of your office.

It is your duty to observe the proceedings of the Grand Lodge, and to make a fair record of all things proper to be written. You are to receive all moneys due the Grand Lodge, and

pay them over to the Grand Treasurer. You are also the official correspondent of the Grand Lodge and have in your charge its records and archives. In the discharge of these important duties, let your carriage and behavior be marked by that promptitude and discretion which will at once reflect credit on yourself and honor on the body you represent.

Grand Lecturer.

Right Worshipful Brother: As you have been elected Grand Lecturer of this jurisdiction, we now invest you with the jewel of your office.

It is your duty to instruct the craft in the proper practice of our rites; to communicate light and information to the uninformed; to preserve our ritual and our traditions in the memory of the fraternity; to see that the ancient landmarks of the fraternity are not infringed by unskilled hands; and by your instructions to the constituent Lodges, to illustrate the genius and vindicate the principles of our institution. It is to be presumed that one whom his brethren have thought capable of discharging so important and difficult a trust, will require no admonitions to the proper performance of his duty. Let it be your object, while enjoining upon the members of this time-honored fraternity a faithful regard for its obligations, to impress the world at large with a favorable opinion of its good effects.

Grand Chaplain.

Worshipful and Reverend Brother: As you have been elected Grand Chaplain of this juris-

diction, we now invest you with the jewel of your office.

In the discharge of your duties, you will lead our devotional exercises, and perform the sacred functions of your holy calling at our public ceremonies. We are sure that while ministering at the Masonic altar, the services you perform will lose nothing of their vital influence, because they are practiced in that spirit of universal tolerance which distinguishes our institution. The doctrines of morality and virtue which you are accustomed to impart to the world, will form the appropriate lessons which you are expected to communicate to your brethren in the Lodge. The profession which you have chosen for your lot in life is the best guarantee that the duties of your office will be performed with fervency and zeal.

Grand Deacons.

Worshipful Brethren: As you have been elected Grand Deacons of this Grand Lodge, we now invest you with the jewels of your office, and these rods are ensigns of your authority.

It is your province to attend upon the Grand Master and Grand Wardens, and to act as their proxies in the active duties of the Grand Lodge. Let vigilance and attention characterize you in the discharge of your duties.

Grand Marshal.

Worshipful Brother: As you have been elected Grand Marshal, we now invest you with the jewel of your office, and present you with this baton as the ensign of your authority.

It is your duty to make official proclamations, to arrange all processions of the Grand Lodge, and to preserve order according to the forms prescribed. Skill and precision are essentially necessary to the faithful discharge of these duties.

Grand Tiler.

Worshipful Brother: As you have been elected Tiler of this Grand Lodge, we now invest you with the jewel of your office, and place this sword in your hands the more effectually to enable you to guard against the approach of cowans and eavesdroppers, and to suffer none to pass or repass but such as are duly qualified and have permission.

It is your duty to guard the door of the Grand Lodge on the outside, to summon the members of the Grand Lodge under the direction of the Grand Secretary, and to attend to such other duties as may be required of you by the Grand Lodge. Your punctual attendance is necessary at every communication.

The installing officer says:

Worshipful Grand Marshal, make the proclamation.

The Grand Marshal then proceeds to the East and proclaims:

In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, I proclaim that its officers-elect for the ensuing year have been duly installed. This I proclaim from the East (West, South.) The craft will take due notice thereof and govern themselves accordingly. * * * Brethren of Grand Lodge attend the Grand Honors.

The same proclamation is made from the West and South.

After the proclamation from the East, the Grand Honors are given once.

After the proclamation from the West the Grand Honors are given twice.

After the proclamation from the South, the Grand Honors are given three times.

DEDICATION OF MASONIC HALLS.

At the appointed time the Grand Lodge meets at a convenient place near the hall to be dedicated, and is opened.

The lodge whose hall is to be dedicated must have been previously opened, and the officers and brethren must be in their places.

A procession is formed under the direction of the Grand Marshal, in the following order:

Grand Tyler, with drawn sword.

Golden Vessel of Corn, carried by a Past Master.

Silver Vessels of Wine and Oil, carried by two Past Masters.

Burning Taper,, carried by a Past Master.

Holy Bible, Square and Compasses, carried by oldest Past Master.

Two burning Tapers, by two Past Masters.

Senior and Junior Grand Deacons.

Grand Lecturer.

Grand Secretary and Grand Treasurer.

Senior and Junior Grand Wardens.

Deputy Grand Master and Grand Chaplain.

Past Grand Masters and invited guests.

Grand Master, supported by two Deacons, two paces to the rear and two paces to the right and left, respectively.

On arriving at the door of the lodge, the Grand Marshal steps inside and announces:

G. Mar.—The Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan.

As the announcement is made by the Grand Marshal, the Worshipful Master calls up the lodge, and they remain standing until seated by the Grand Master.

The doors are thrown open and the Grand Lodge march in, and pass three times around the room, to appropriate music.

As the Grand Lodge officers reach their several stations, the corresponding officers of the constituent lodge resign their places to the Grand Lodge officers.

M. W. G. M.—Brethren, the first lesson we are taught in Masonry is that no man should ever enter upon any great and important undertaking without first invoking the blessing of Deity. Let us, therefore, before proceeding further with this important ceremony, first invoke the blessing of the Supreme Architect of the Universe. Brother Grand Chaplain, invoke the blessing of Deity.

Then, all standing, the Grand Chaplain repeats the following prayer.

Gd. Chap.—Supreme Grand Architect of the Universe, by whose almighty word all things were made, and without whose blessing the craftsmen toil in vain, we beseech Thee to be with us at this time, and to bless the work in which we are engaged. Graciously bestow upon us Wisdom in all our doings, Strength of Mind in all our difficulties, and the Beauty of Harmony and Holiness in all our communications and work. Let Faith be the foundation of our Hope, and Charity the fruit of our obedience to Thy revealed will; and may these and all our services better prepare us for a nobler service in the Celestial Lodge above, where Thou art the Light and Glory. Amen.

Response—So mote it be.

Then may be sung the following, or some other suitable ode:

Hail, Universal Lord!
By Heaven and earth adored,
All hail, great God!
Before Thy Throne we bend;
To us Thy grace extend,
And to our prayer attend;
All hail, great God!

Oh, hear our prayer, to-day,
Turn not Thy face away,
Oh, Lord, our God!
Heaven, Thy dwelling place,
Cannot contain Thy grace,
Remember now our race,
Oh, Lord, our God!

God of our fathers, hear,
And to our cry be near,
Jehovah, God!
The Heavens eternal bow,
Forgive in Mercy now;
Thy supplicants hear, Oh Thou
Jehovah, God!

The brethren are then seated by the Grand Master.

The Worshipful Master of the Lodge whose hall is to be dedicated then addresses the Grand Master as follows:

W. M.—Most Worshipful Grand Master, the Masonic fraternity of this city, being animated with a desire to promote the honor and interests of the craft, have erected this hall (temple) for their accommodation and use in promulgating the lofty principles of Masonry. They respectfully request that it be examined by the Most Worshipful Grand Lodge, and if it shall meet your approval that it shall at this time be solemnly dedicated to Masonic purposes, according to the ancient customs and usages of the craft.

M. W. G. M.—Worshipful Brother, the zeal displayed by this Lodge in the erection of this

hall (temple) entitles them to the commendation of the entire craft. In accordance with your request, we will inspect the various apartments, try them by the Square, Level and Plumb, and in order that it may be done in ancient form, you will cause the proper working tools to be delivered to us.

The Architect, or person appointed to superintend the erection of the hall, shall then say:

Gd. Architect—Most Worshipful Grand Master, having been entrusted with the superintendence and management of the workmen employed in the construction of this edifice, and having, according to the best of my ability, accomplished the task assigned to me, I return my thanks for the honor of this appointment, and beg leave to surrender up the implements which were committed to my care when the foundation of this fabric was laid, humbly hoping that the exertions which have been made on this occasion will be crowned with your approbation and that of the Most Worshipful Grand Lodge. (Hands working tools to Grand Master.)

M. W. G. M.—Worshipful Grand Marshal.

G. Mar.—Most Worshipful Grand Master.

M. W. G. M.—Present these working tools to the proper Grand Officers

Marshal presents Square to the Deputy Grand Master, Level to Senior Grand Warden and Plumb to Junior Grand Warden.

M. W. G. M.—Right Worshipful Deputy Grand Master.

D. G. M.—Most Worshipful Grand Master.

M. W. G. M.—What is the proper implement of your office?

D. G. M.—The square.

M. W. G. M.—What are its moral and Masonic uses?

D. G. M.—To square our actions by the Square of Virtue and prove our work.

M. W. G. M.—Apply the Square to those parts of this building that should be square, and make report.

The Deputy Grand Master applies the Square to the four corners of the room, and returns to his station. While he is doing so, the Grand Chaplain reads the following selection of Scriptures:

Psalm cxxii.—I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, oh, Jerusalem. Jerusalem is builded as a city that is compact together. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

D. G. M.—Most Worshipful Grand Master, I find this building to be square. The craftsmen have performed their duty.

M. W. G. M.—Right Worshipful Senior Grand Warden.

S. G. W.—Most Worshipful Grand Master.

M. W. G. M.—What is the proper implement of your office?

S. G. W.—The Level.

M. W. G. M.—What are its moral and Masonic uses?

S. G. W.—Morally it teaches equality, and we use it to lay horizontals.

M. W. G. M.—Apply the Level to those parts of this building which should be level, and make report.

The Senior Grand Warden applies the Level in the South, West and East, and returns to his station. While he is doing so, the Grand Chaplain reads the following selection of Scripture:

For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem; they shall prosper that love Thee.

S. G. W.—Most Worshipful Grand Master, I find this building to be level. The craftsmen have performed their duty.

M. W. G. M.—Right Worshipful Junior Grand Warden.

J. G. W.—Most Worshipful Grand Master.

M. W. G. M.—What is the proper implement of your office?

J. G. W.—The Plumb.

M. W. G. M.—What are its moral and Masonic uses?

J. G. W.—Morally it teaches rectitude of conduct, and we use it to try perpendiculars.

M. W. G. M.—Apply the plumb to those parts of this building that should be plumb, and make report.

The Junior Grand Warden tries the several walls of the building. While he is doing so, the Grand Chaplain reads the following selection of Scripture:

Peace be within thy walls and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good.

J. G. W.—Most Worshipful Grand Master, I find this building to be plumb. The craftsmen have performed their duty.

M. W. G. M.—Brethren, the reports of our officers convince us that the building which

you have erected is entitled to our approval, and our inspection satisfies us that the various rooms are well arranged for the work of Freemasonry. We congratulate you on the successful completion of your arduous labors, and we will now proceed to dedicate this temple, agreeably to ancient form and usage, trusting that it may continue a lasting monument to the spirit and genius of Freemasonry, and the taste and liberality of its founders.

M. W. G. M.—Worshipful Grand Marshal.

Gd. Mar.—Most Worshipful Grand Master.

M. W. G. M.—Form the procession.

Gd. Mar.—Brethren of the Grand Lodge, form in procession.

Grand officers fall in in single file, Grand Master leading, preceded by one Deacon and followed by the other; the other officers fall in according to rank. The Grand Marshal leads the procession once around the lodge, halting when the Grand Master reaches the East of the Altar. Appropriate music during marching. The officers halt in the form of a square about the altar.

Grand Chaplain, standing at the altar, reads I. Kings, vii., 13-14.

And King Solomon sent and fetched Hiram out of Tyre.

He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to King Solomon and wrought all his work.

During reading, Grand Marshal presents Vessel of Corn to Junior Grand Warden.

Junior Grand Warden, presenting Vessel of Corn to the Grand Master, says:

J. G. W.—Most Worshipful Grand Master, in the dedication of Masonic Halls, it has been

the immemorial custom to pour corn upon the Lodge, as an emblem of nourishment. I therefore present you this Vessel of Corn, to be employed by you according to ancient usage.

Grand Master pours corn upon the carpet, saying:

M. W. G. M.—In the name of the Great Jehovah, to whom be all honor and glory, I do solemnly dedicate this temple, with all its apartments and appointments, its various halls and corridors, its furniture and appurtenances, to Freemasonry.

M. W. G. M.—Brethren of Grand Lodge, attend the Grand Honors.

The Grand Honors are given once.

The procession marches again once around the lodge, halting as before.

Grand Chaplain, at the altar, reads I. Kings, vii, 15, 16, 17.

For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about.

And he made two chapiters of molten brass, to set upon the tops of the pillars; the height of the one chapiter was five cubits and the height of the other chapiter was five cubits.

And nets of checker work, and wreaths of chain-work, for the chapiters which were upon the top of the pillars; seven for the one chapiter and seven for the other chapiter.

During reading, Grand Marshal presents Vessel of Wine to Senior Grand Warden.

Senior Grand Warden presents Vessel of Wine to Grand Master.

S. G. W.—Most Worshipful Grand Master, wine, the emblem of refreshment, having been used by our ancient brethren in the dedication and consecration of their Lodges, I present you

this vessel of wine, to be used on the present occasion, according to ancient Masonic form.

The Grand Master sprinkles wine upon the carpet, saying:

M. W. G. M.—In the name of the holy Saints John, I do solemnly dedicate this temple, with all its apartments and appointments, its various halls and corridors, its furniture and appurtenances, to Virtue.

M. W. G. M.—Brethren of Grand Lodge, attend the Grand Honors.

Grand Honors given twice.

The procession marches once around the room, halting as before.

Grand Chaplain, standing before the altar, reads I. Kings, vii, 18 to 22, inclusive. During reading Grand Marshal presents Vessel of Oil to Deputy Grand Master.

And he made the pillars, and two rows round about upon the one net work, to cover the chapiters that were upon the top, with pomegranates; and so did he for the other chapiter.

And the chapiters that were upon the top of the pillars were of lily-work in the porch, four cubics.

And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the net work; and the pomegranates were two hundred in rows round about upon the other chapiter.

And he set up the pillars in the porch of the temple; and he set up the right pillar, and called the name thereof Jachin. And he set up the left pillar, and called the name thereof Boaz.

And upon the top of the pillars was lily-work. So was the work of the pillars finished.

Deputy Grand Master presents Vessel of Oil to Grand Master, saying:

D. G. M.—Most Worshipful Grand Master, I present you, to be used on this occasion, according to ancient custom, this vessel of oil, an emblem of that joy which should animate every bosom on the completion of every important undertaking.

The Grand Master sprinkles oil upon the carpet, saying:

M. W. G. M.—In the name of the whole fraternity, wheresoever dispersed, I do solemnly dedicate this temple, with all things that pertain thereto, to Universal Benevolence.

M. W. G. M.—Brethren of Grand Lodge, attend the Grand Honors.

Grand honors are given three times.

The Grand Officers march once around the lodge, resuming their stations.

M. W. G. M.—Right Worshipful Grand Chaplain.

Gd. Chap.—Most Worshipful Grand Master.

M. W. G. M.—Lead us in a dedicatory prayer.

The Grand Chaplain may use the following, or an extemporaneous dedicatory prayer.

Gd. Chap.—Supreme Architect of the Universe, who sittest upon the circle of the earth and doest Thy will in the army of Heaven and among the inhabitants of the earth, the Heaven and Heaven of Heavens cannot contain Thee; how much less this house that we have built. Thou dwellest in light inaccessible and full of glory, yet Thou hast made Thyself known unto us and Thy saving health among all nations.

We come to offer Thee this temple, builded with all the skill of cunning workmen, adorned with all the beauty of human art, and furnished with all the vessels convenient for our service in the ritual of our worship; and with devout gratitude for the gracious privilege, we now solemnly dedicate it all to Thee, and at the same time renew our vows of consecration to those principles of Freemasonry inspired by Thy word, Friendship, Morality and Brotherly Love.

May the Shekinah of Thy presence fill this place with greater glory than that of the first Temple. By the light of Thy word may we be instructed; by the light of Thy countenance may we be cheered, and by the light of that glorious hope may we be inspired to do great things for Thee. May these walls whisper only accents of Truth; these halls echo the tread of manly footsteps, and these chambers witness such acts of Charity as will gladden the human Heart.

We offer all these, the work of Freemasons of this city, for the approval and acceptance of the God of Masons all over the world, and when the earthly house of this tabernacle is dissolved, may we all be permitted to enter that house not made with hands, eternal in the heavens. Amen.

Response—So mote it be.

M. W. G. M.—Worshipful Grand Marshal.

Gd. Mar.—Most Worshipful Grand Master.

M. W. G. M.—Make your proclamation.

Gd. Mar.—In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, I proclaim

that this temple has been solemnly dedicated by Most Worshipful ———— Grand Master of Masons. This I proclaim from the East. The craft will take due notice thereof and govern themselves accordingly.

(Same proclamation from the West and South.)

LAYING CORNER STONE.

Grand Marshal—In the name of the Most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, I do now command all persons here assembled to keep silence and to observe due order and decorum during the ceremonies. This proclamation I make that each and every person may govern himself accordingly.

The Mayor, or other public official, will invite the Grand Master, in these or other appropriate words, to lay the corner stone:

Most Worshipful Grand Master: The people of this city (or county) have undertaken to erect on the place where we now stand, an edifice to be devoted to the uses of the municipality (or county). We hope it may long serve the purposes for which it is being constructed; that Strength and Beauty may adorn all its parts, and Wisdom continually go forth from within its walls to enlighten the community. On behalf of those engaged in its erection, I now most respectfully request that you lay the corner stone thereof, according to the forms and ceremonies of your ancient and honorable fraternity.

G. M.—From time immemorial it has been the custom for Freemasons to join with their operative brethren on occasions such as this, and to lay, with fitting ceremonies, the corner stones of important public buildings. In accordance with that custom, we accept your invitation, so graciously given. We have assembled our Grand Lodge in special communication for that purpose, and will proceed to lay this foundation stone according to ancient Masonic usage.

One of the first lessons which Freemasonry teaches is that in all our works, great or small, begun or finished, we should seek the aid of Almighty God. It is our first duty, then, upon this occasion, to invoke the blessing of the Supreme Architect of the Universe upon the work in which we are about to engage. I, therefore, command the utmost silence and request all to unite with our Grand Chaplain in an address to the Throne of Grace.

The brethren uncover during prayer. The Grand Chaplain may use the following, or an extemporaneous prayer:

PRAYER BY THE GRAND CHAPLAIN.

Almighty God! who hath given us grace at this time, with one accord, to make our common supplication unto Thee, we most heartily beseech Thee to behold with favor and bless this assemblage. Pour down Thy mercies, like the dew that falls upon the mountains, upon Thy servants engaged in the solemn ceremonies of this day. Help us wisely and well to do the work assigned to us, and may this corner stone be safely deposited in its allotted place. Well and fittingly may it be laid; may

there be erected upon it a structure worthy of the purpose it is designed to subserve; and may this building, so auspiciously begun, progress to its completion under Thy gracious care. As to-day, with exultant hearts, we lay its corner stone, so with ever heightening joy may we witness its progress until safely and happily the top-most stone shall be laid, and those who work and those who behold, shall rejoice together in its completion. Bless, we pray Thee, all the workmen who shall be engaged in its erection. Keep them from all forms of accident and harm, and grant them in health and prosperity to live. Fulfill the desires of all Thy servants as may be most expedient for them, granting to all of us in this world, knowledge of the truth, and in the world to come, everlasting life. Amen.

Response by the brethren—So mote it be.

MUSIC.

The Grand Marshal introduces the Chairman of the Building Committee:

G. Mar.—Most Worshipful Grand Master, I have the pleasure of presenting to you Brother (or Mr.)....., the chairman of the building committee, to whose hands has been intrusted the work of erecting this building.

The Chairman of the Building Committee addresses the Grand Master:

Most Worshipful Sir: The committee charged with the duty of preparing the corner stone and making arrangements for its being laid, have completed that part of their labors. It is ready now to be made the chief foundation stone of this building.

G. M.—Brother (or Mr.)....., it has ever been the custom to deposit within the cavity in corner stones, certain memorials of the period at which the building was erected, so that in the lapse of ages, if the fury of the elements or the slow but certain ravages of time should lay bare its foundations, an enduring record may be found, by succeeding generations, to bear testimony to the industry, energy and culture of our time.

Have you prepared any articles to be deposited in this stone? If so, please present them and a list thereof.

Chairman of Building Committee presents box and list, and says:

Most Worshipful Sir, the various articles are safely inclosed within this casket, and here is a list of them.

The Grand Master delivers the list to the Grand Secretary and says:

R. W.—Grand Secretary, read the list.

Grand Secretary reads; after which the Grand Master delivers box to the Grand Treasurer, and says:

R. W. Grand Treasurer, assisted by the Grand Deacons, you will now deposit the box in the cavity in (or beneath) the corner stone, and may the Great Architect of the Universe, in His wisdom, grant that ages on ages shall pass away ere it shall again be seen of men.

After the box is deposited, Grand Treasurer says:

G. T.—M. W. G. M., your orders have been duly executed. The box containing the articles has been safely placed in the cavity prepared for it.

G. M.—Brother Grand Marshal, direct the

craftsmen to furnish the cement and prepare to lower the stone.

The Grand Master, supported by the Deacons, then steps to the stone, and laying his hands on it, says:

Almighty and Eternal God, by whom were all things made, grant that whatsoever shall be builded on this stone shall be builded to Thy honor and the glory of Thy name, to which be praise forever. Amen.

Response—So mote it be.

The Grand Master then spreads a portion of the cement. The stone is then lowered about one-third the distance and stopped, when the public Grand Honors are given once, the Grand Master leading and announcing:

G. M.—Together, brethren, the Grand Honors.

The stone is lowered another third of the distance and stopped, and the Grand Honors given twice, the Grand Master leading and announcing as before. The stone is then lowered to its permanent place and the Grand Honors given three times under direction of the Grand Master. During the whole time of the lowering of the stone, there should be soft music by the band or orchestra.

If the cavity for the box is in the top of the corner stone, instead of below it, this ceremony of lowering the stone should precede the deposit of the box.

After the corner-stone has been placed, the Grand Master, addressing the Master Architect, says:

G. M.—Brother Master Architect, you will now present your working tools.

Master Architect--Most Worshipful Grand Master, I present you the working tools of Operative Masonry, which are considered by our craft the most valued jewels of the Lodge, symbols of important truths, and teaching lessons of wisdom and morality.

The Grand Master delivers the working tools to the Grand Marshal, saying:

G. M.—Worshipful Grand Marshal, deliver these implements of the craft to the proper officers.

The Grand Marshal delivers the Square to the Deputy Grand Master, the Level to the Senior Grand Warden, and the Plumb to the Junior Grand Warden.

The following then occurs, care being taken by all to speak loudly and distinctly enough to be heard well:

G. M.—Right Worshipful Deputy Grand Master, what is the proper implement of your office?

D. G. M.—The Square.

G. M.—What are its moral and Masonic uses?

D. G. M.—To square our actions by the square of virtue and prove our work.

G. M.—Apply the Square to that portion of this foundation stone that needs to be square and make report.

The Deputy applies the Square to the stone and says:

D. G. M.—Most Worshipful Grand Master, I find the stone to be square. The craftsmen have performed their duty.

G. M.—Right Worshipful Senior Grand Warden, what is the proper implement of your office?

S. G. W.—The Level.

G. M.—What are its moral and Masonic uses?

S. G. W.—Morally, it teaches us equality, and we use it to lay horizontals.

G. M.—Apply the implement of your office to this foundation stone and make report.

This is done.

S. G. W.—Most Worshipful Grand Master, I find the stone to be level. The craftsmen have performed their duty.

G. M.—Right Worshipful Junior Grand Warden, what is the proper implement of your office?

J. G. W.—The Plumb.

G. M.—What are its moral and Masonic uses?

J. G. W.—Morally, it teaches rectitude of conduct, and we use it to try perpendiculars.

G. M.—Apply the implement of your office to the several edges of this foundation stone and make report.

This is done.

J. G. W.—Most Worshipful Grand Master, I find the stone to be plumb. The craftsmen have performed their duty.

G. M.—This corner stone has been tested by the proper implements of Masonry. I find that the craftsmen have faithfully and skillfully performed their duty, and I do declare the stone to be well formed, square, level, plumb; and correctly laid, according to the rules of our ancient craft. Let the elements of consecration now be presented.

The Deputy Grand Master comes forward with the Vessel of Corn and scatters it on the stone, saying:

D. G. M.—I scatter this corn as an emblem of plenty. May the blessings of bounteous Heaven be showered upon this, and upon all like patriotic and benevolent undertakings, and inspire the hearts of the people with virtue, wisdom and gratitude. Amen.

Response—So mote it be.

The Senior Grand Warden then comes forward with the Vessel of Wine and pours it upon the stone, saying:

S. G. W.—I pour this wine as an emblem of joy and gladness. May the Great Ruler of the Universe bless and prosper our National, State and City governments, preserve the Union of the States, and may it be a bond of friendship and brotherly love that shall endure through all time. Amen.

Response—So mote it be.

The Junior Grand Warden then comes forward with the Vessel of Oil which he pours upon the stone, saying:

J. G. W.—I pour this oil as an emblem of peace. May its blessings abide with us continually, and may the Grand Master of Heaven and Earth shelter and protect the widow and orphan, shield and defend them from the trials and vicissitudes of the world, and so bestow His mercy upon the bereaved, the afflicted and the sorrowing, that they may know sorrowing and trouble no more. Amen.

Response—So mote it be.

The Grand Master, standing in front of all and extending his hands, makes the following

INVOCATION.

G. M.—May the all-bounteous Author of nature bless the inhabitants of this place with an abundance of the necessaries, conveniences and comforts of life; assist in the erection and completion of this building; protect the workmen against every accident; long preserve the structure from decay; and grant to us all a plentiful supply of the Corn of Nourishment, the Wine of Refreshment and the Oil of Joy. Amen.

Response—So mote it be.

The Grand Master, supported by the Grand Deacons, the Senior Grand Deacon bearing the Trowel and the Junior Grand Deacon bearing the gavel, then steps to the stone, spreads some cement upon the stone and strikes it three times with the Gavel. The Public Grand Honors are then given three times under the direction of the Grand Master. The Grand Master then retires to his place.

The Grand Master being in his place, the Grand Marshal will present the Architect as follows:

G. Mar.—M. W. Grand Master, I present to you the architect of this building. He is ready with craftsmen, for the work and asks the tools for his task.

The Grand Master will then give him the Square, Level, Plumb and plan of the building, saying:

Brother Grand Architect, having thus, as Grand Master of Masons, laid the corner stone of this structure, I with pleasure return to you your working tools, and confide to your hands the plan of the building. Labor on in this task, and be blessed, my brother, in the work. May there be Wisdom in the plan, Strength in the execution and Beauty in the adornment; and when completed, may Wisdom be within its walls to enlighten, Strength to encourage and sustain its rulers, and the Beauty of holiness to adorn their work.

An appropriate anthem may then be sung.

The Grand Master then addresses the assembly as follows:

G. M.—Men and brethren here assembled: Be it known unto you, that we be lawful Masons, true and faithful to the laws of our country, and engaged by solemn obligations to erect magnificent buildings, to be serviceable to all men, and to love God, the Great Architect of

the Universe. We have among us, concealed from the eyes of men, secrets which cannot be divulged, but which are lawful and honorable, and not repugnant to the laws of God or man. They were intrusted in peace and honor to the Masons of ancient times, and having been faithfully transmitted to us, it is our duty to convey them unimpaired to the latest posterity. Unless our craft was good and our calling honorable, we should not have lasted for so many centuries, nor should we have been honored with the patronage of so many illustrious men in all ages, who have ever shown themselves ready to promote our interests and defend us against all adversaries.

We are assembled here to-day to lay the corner stone of a house, which, we pray God, may deserve to prosper, by becoming a place of concourse for good men, and promoting the harmony and brotherly love throughout the world, until Time shall be no more. Amen.

Response—So mote it be.

G. M.—W. G. Marshal, make your proclamation.

The Grand Marshal then announces in a loud voice:

G. Mar.—In the name of the most Worshipful Grand Lodge of Free and Accepted Masons of the State of Michigan, I proclaim that this corner stone has this day been found square, level and plumb, and has been laid in ample and ancient form by.....Grand Master of Masons, according to the customs of the ancient craft.

(Oration.)

The procession in the same order returns to the place whence it came, and the Grand Lodge is closed with the usual ceremonies.

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